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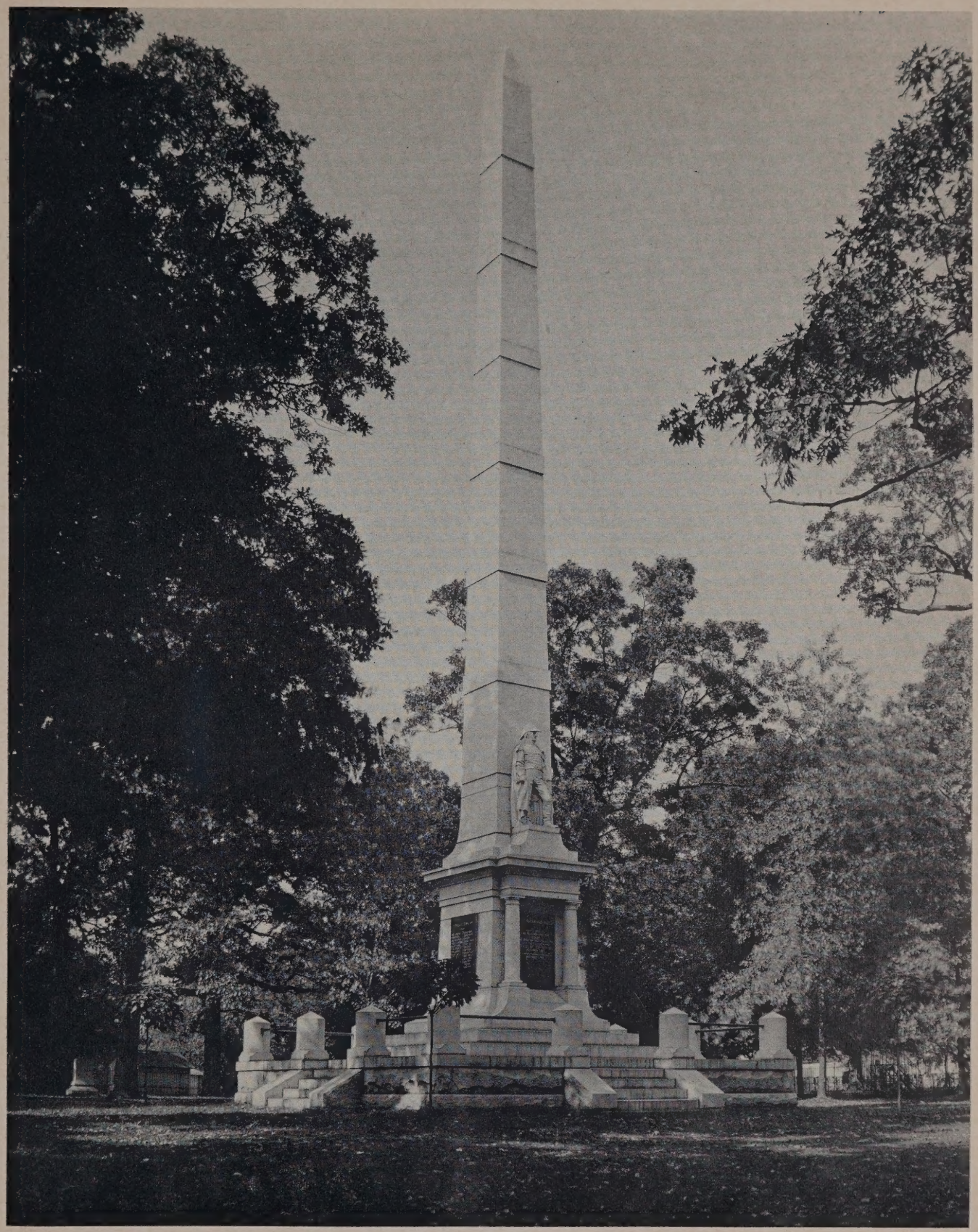

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BEFORE AND AFTER

By HERBERT H. HEIMLICH

The Battle of Tippecanoe was an important event in the great struggle between the Indians and the white race east of the Mississippi river. It was one of the most important battles in what is now the state of Indiana and is regarded by historians as the prelude to the western phase of the War of 1812. General Harrison's victory in the cold misty darkness which preceded the dawn of Nov. 7, 1811, settled, in the long run, the question of supremacy in this area although the Indians did not immediately leave nor cease to challenge the white man's northward push for land. Only a year after the conflict another expedition had to be sent to the mouth of the Tippecanoe to disperse them and to destroy their villages. At the conclusion of the War of 1812, although Indians in decreasing numbers continued to reside in this area, they were not a serious threat to settlement.

A number of causes led to the Battle of Tippecanoe. As early as 1805 the great Shawnee chief, Tecumseh, and his brother, The Prophet, both Ohio-born, began to declaim among their people against witchcraft, the use of intoxicating liquors, the custom of intermarriage between Indians and whites, adoption of their habits and dress, and above all, the practice of selling Indian lands.

Tecumseh, in particular, held that the lands which were their hunting grounds were the common property of all Indian tribes and refused to recognize treaties ceding them to the United States Government by any individual tribe or group of tribes. The two brothers regarded themselves as messengers of the Great Spirit whose duty it was to unite all the tribes in a common cause so that they might resist the advance of the American settler, hold on to their hunting grounds, their mode of life and their identity as the red race. At Prophet's Town Tecumseh gathered around him the discontented Indians of many tribes and began to train them as skilled warriors and religious fanatics in one last effort to withstand the advance of the white man's civilization.

Added to the grievances already mentioned was the matter of the annuity salt. This item of food was in those days very difficult to obtain and therefore precious. One of the obligations assumed by the U. S. Government, in return for lands ceded to it by the Indians, was to provide them with certain quantities of salt at stated intervals. Not infrequently, and to our discredit, these deliveries often miscarried. They failed to be made at the proper time or place, or sometimes were not made at all. These irregularities so infuriated the Indians that the "annuity salt" was sometimes rejected or became the subject of heated arguments.

A more immediate cause of hostility which led to the battle, however, was the Fort Wayne Treaty, concluded at that place on September 30, 1809, with the Delawares, Pottawatomies, Miamis, and Eel River tribes. By this treaty the tribes sold and ceded to the United States about 2,900,000 acres lying mostly southeast of the Wabash river below the mouth of Racoon creek. This area now takes in part of Parke county and was regarded by the Indians as choice hunting ground. Together with other lands ceded by a series of treaties beginning in 1802 and ending with the one above mentioned, the United States had acquired from the Indians almost 30,000,000 acres by the end of the year 1809. The Fort Wayne Treaty was approved by the Wea chiefs on October 26, and confirmed on December 9, 1809, by the Kickapoos.

The Prophet and Tecumseh steadily maintained and angrily expressed their opposition to the making of such treaties by a few of the tribes without the consent of all and refused to acknowledge them as valid and binding. Tecumseh contended that the land should be returned to the Indians and warned Governor William Henry Harrison at Vincennes in August, 1810, after many efforts by the latter to reach an agreement, that the Indians would resist any attempt made to survey the land ceded to the United States by the Treaty of Fort Wayne. He had already failed in the previous month, July, to persuade Harrison to cede back to the Indians the land acquired by that treaty. Tension grew from that time on and gathered in such intensity that open warfare was feared by the whites at any moment. The hostile feeling that existed was shown toward messengers sent to Prophet's Town, notably Touissant Dubois, Michael Brouillete and especially Joseph Barron, when as Harrison's emissary he delivered a message from the Governor to Tecumseh. (See sketch on Prophet's Town.)

Shortly after his failure in August, 1811, to persuade Harrison to cede back to the Indians the land acquired by the Treaty of Fort Wayne, Tecumseh left for the south to work among the Creeks, Chickasaws, Choctaws and Osages, in an effort to unite all the southern tribes in his cause.

Governor Harrison, realizing that the intensity of the Indian's hatred was likely soon to lead to open hostilities, began to prepare an expedition to the trouble area which centered at Prophet's Town. The 4th Regiment of the U. S. Infantry led by Col. John P. Boyd was ordered to Vincennes and was reinforced by militia of the Territory and from Kentucky including both infantry, mounted riflemen and dragoons, the whole numbering about one thousand men.

Setting out from Vincennes on September 26, 1811, they encamped eight days later, October 3, on the east bank of the Wabash at what is now Terre Haute. Here they built a fort which was completed on October 28 and named Fort Harrison in honor of the Governor and leader of the expedition. Leaving a small force at the new fort the army proceeded on October 29 toward Prophet's Town. After nine days of marching the army came in sight of the Indian village on the afternoon of November 6, 1811. Indian emissaries approached and asked for a truce until the next day, a request which was granted. On recommendation of the Indians as to a suitable camping site and on examination of it by Majors Marston Clark and Waller Taylor, Harrison's army was led to the spot where they encamped for the night, and which in the early morning of November 7 became the scene of the bloody battle described by Mr. Naylor elsewhere in these narratives.

This may have been a small and minor affair judged by present standards. But Harrison's army had moved more than one hundred miles afoot, chopping their way through the wildest country, rough and wooded, broken only by wild game trails and fording many streams, led by guides who were not always too sure of their ground. All supplies had to be carried in horse-drawn wagons, while cattle were driven along-side for meat. The army was entirely on its own resources, in enemy country and in constant danger of ambush.

Besides making this territory safe for settlers, who were soon to come in increasing numbers from the east and south as the Territory was able to acquire more land by subsequent treaties, the fame which accrued from the victory over the Indians at the Battle of Tippecanoe helped to make General Harrison president of the United States twenty-nine years later.

Tecumseh, in the south at the time of the battle, had warned his brother against provoking armed

Gov. Harrison and Tecumseh in Council at Vincennes, in 1810.

conflict with the whites until the Indians were sufficiently organized. His hope of organizing the various Indian tribes having been destroyed, he openly joined the British cause and was killed two years later at the Battle of the Thames, near London, Ontario, Canada, during the War of 1812.

The Prophet who had foolishly sent his warriors into battle against Tecumseh's orders and had failed to bring the promised victory, was disgraced by the defeat.

The Battle of Tippecanoe was regarded of such significance in the early days of our state that it became an unwritten law that when new counties were formed they should be named for outstanding men who fought in the battle some of whom sacrificed their lives. They are: Bartholomew, Daviess, Dubois, Owen, Parke, Spencer, Tipton, Warrick, White, and Tippecanoe.

THE BATTLE OF TIPPECANOE

In the late summer and fall of 1811, William Henry Harrison, then Governor of the Indiana Territory, organized a military expedition against the increasing menace of the federation of Indian tribes being formed by the Shawanese brothers, Tecumseh and Elkswatawa—The Prophet.

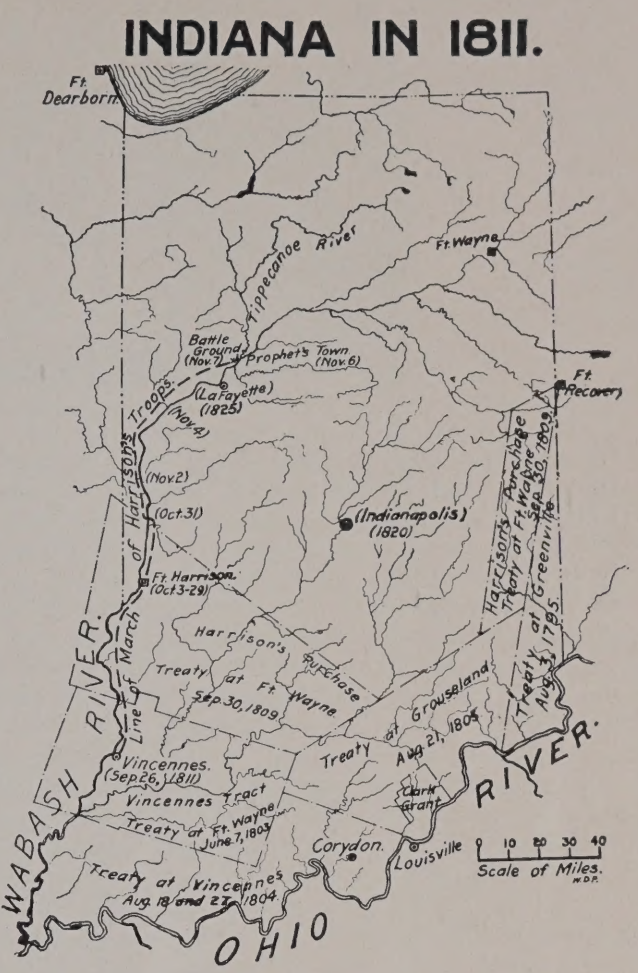
Tecumseh had gone south to make alliance with southern tribes, while a large number of young warriors recruited from northern tribes under the leadership of The Prophet remained at the stronghold at the junction of the Tippecanoe and Wabash rivers.

With the Prophet's Town as his objective, General Harrison marched from Vincennes at the head of a small army of about one thousand men, including six companies of Indiana Infantry, three companies of Indiana mounted riflemen, two companies of Indiana Dragoons, one company of Indiana riflemen, two companies of Kentucky mounted riflemen, nine companies of the Fourth Regiment United States Infantry, and a company of guides and scouts.

On the evening of the sixth of November, General Harrison arrived at the edge of the Indian village where he was met by representatives of The Prophet who expressed surprise at the rapid advancement on the town. General Harrison told them he had no intentions of attacking them if The Prophet would comply with the demands he brought in the name of his government. It was mutually agreed that there would be no hostilities until the General had an interview with The Prophet and his chiefs on the following day. General Harrison then asked concerning a place suitable for the purpose of encampment of his troops for the night and was directed to an oak-timbered ridge about a mile northwest of the town.

Fearing the cunning and treachery of The Prophet, General Harrison placed his troops in battle formation forming a quadrangle as indicated on the map. Each man was instructed to sleep fully clothed directly opposite his post of defense and a large detail of men was assigned to sentinel duty at the outposts. Fires were lighted for the comfort of the men, many of whom were not equipped with tents or blankets.

Fired by the oratory and incantations of The Prophet, the Indians made a surprise attack just before daylight on the morning of the seventh. The story of the historic battle which followed can best be told in General Harrison's own words as

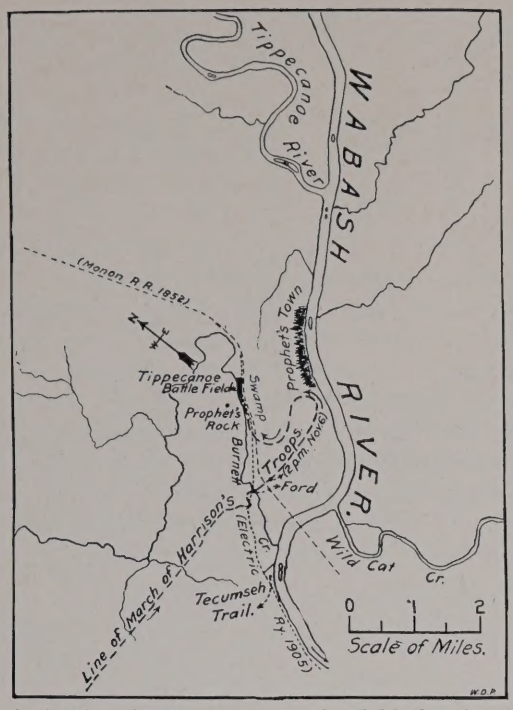


recorded in his official report to the Secretary of War as follows:

"On the morning of the 7th, I had risen a quarter after 4 o'clock, and the signal for calling out the men would have been given in two minutes, when the attack commenced. It began on our left flank; but a single gun was fired by the sentinels or by the guards in that direction, which made not the least resistance, but abandoned their officer and fled into camp, and the first notice which the troops of that flank had of the danger, was from yells of the savages within a short distance of the line; but, even under those circumstances, the men were not wanting to themselves or to the occasion. Such of them as were awake, or easily awakened, seized their arms, and took their stations, others, which were more tardy, had to contend with the enemy in the doors of their tents. The storm fell first upon Capt. Barton's company, of the 4th United States'

Charge of Col. Daviess at Tippecanoe.

regiment and Capt. Geiger's company of mounted riflemen, which formed the left angle of the rear line. The fire upon these was excessively severe, and they suffered considerably before relief could be brought to them. Some few Indians passed into the encampment near the angle, and one or two penetrated to some distance, before they were killed. I believe all the other companies were under arms and tolerably formed before they were fired on. The morning was dark and cloudy. Our fires afforded a partial light, which, if it gave us some opportunity of taking our positions, was still more advantageous to the enemy, affording them the means of taking a surer aim; they were, therefore, extinguished as soon as possible. Under all these discouraging circumstances, the troops (nineteen-twentieths of whom had never been in action before) behaved in a manner that can never be too much applauded. They took their places without noise, and with less confusion than could have been expected from veterans, placed in a similar situation. As soon as I could mount my horse I rode to the angle that was attacked. I found that Barton's company had suffered severely, and the left of Geiger's entirely broken. I immediately ordered Cook's company, and the late Capt. Wentworth's, under Lieutenant Peters, to be brought up from the center of the rear line, where the ground was much more defensible and formed across the angle in support of Barton's and Geiger's. My attention was then engaged by a heavy firing upon the left of the front line, where was stationed the small company of United States' riflemen (then, however, armed with muskets) and the companies of Baen, Snelling, and Prescott, of the 4th regiment. I found Major Daviess, forming the dragoons in the rear of those companies; and understanding that the heaviest part of the enemy's fire proceeded from some trees about fifteen or twenty paces in front of those companies, I directed the major to dislodge them with a part of the dragoons; unfortunately, the major's gallantry determined him to execute the order with a smaller force than was sufficient, which enabled the enemy to avoid him in front, and attack his flanks. The major was mortally wounded, and his party driven back. The Indians were, however, immediately and gallantly dislodged from their advantageous position by Capt. Snelling, at the head of his company. In the course of a few minutes after the commencement of the attack, the fire extended along the left flank, the whole of the front, the right flank, and part of the rear line. Upon Spencer's mounted riflemen, and the right of Warrick's company which was posted on the right of the rear line, it was excessively severe. Capt. Spencer, and his first and second lieutenants, were killed, and Capt. Warrick mortally wounded. Those companies, however, still bravely maintained their posts, but Spencer had suffered so severely, and having originally too much ground to occupy, I reinforced them with Robb's company of riflemen, which had been drawn, or, by mistake, ordered from their position on the left flank, towards the center of the camp; and filled the vacancy that had been occupied by Robb, with Prescott's company of the 4th United States' regiment. My great object was to keep the lines entire, to prevent the enemy from breaking into the camp, until daylight should enable me to make a general and effectual charge. With this view, I had reinforced every part of the line that had suffered much, and as soon as the approach of morning had discovered itself, I withdrew from the front line Snelling's, Posey's (under Lieutenant Albright), and Scott's, and from the rear line, Wilson's companies, and drew them up upon the left flank, and, at the same time I ordered



Map of Vicinity of Tippecanoe Battle Field Showing Line of March on November 6, 1811.

Cook's and Baen's companies, the former from the rear, and the latter from the front line, to reinforce the right flank, foreseeing that, at these points, the enemy would make their last efforts. Major Wells, who commanded on the left flank, not knowing my intentions precisely, had taken the command of these companies, and had charged the enemy before I had formed the body of dragoons, with which I meant to support the infantry; a small detachment of these were, however, ready, and proved amply sufficient for the purpose.

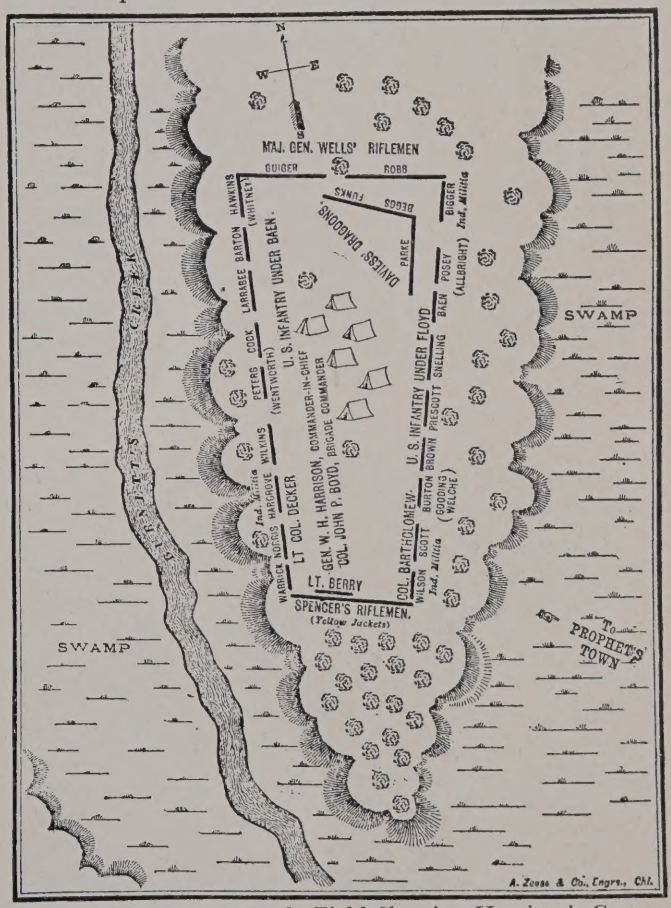
The Indians were driven by the infantry at the point of the bayonet, and the dragoons pursued and forced them into a marsh, where they could not be followed. Capt. Cook and Lieutenant Larabee had, agreeably to my order, marched their companies to the right flank; had formed them under the fire of the enemy, and, being then joined by the riflemen of that flank, had charged the Indians, killed a number, and put the rest to a precipitate flight."

So decisive was the defeat of the Indians that The Prophet could not rally enough force to defend the town which was destroyed by the American troops on the eighth. Only one dwelling was left standing and that housed an aged squaw. The Prophet lost prestige and his brother, Tecumseh, upon his return from the south abandoned his hopes of a great union of the tribes. He allied himself with the British in the War of 1812 and was killed in the Battle of the Thames.

The official report of the battle shows thirty-seven American soldiers killed outright; twenty-five later died of wounds and four had died on the way to Prophet's Town during October and early November prior to the battle. One hundred twenty-six were wounded.

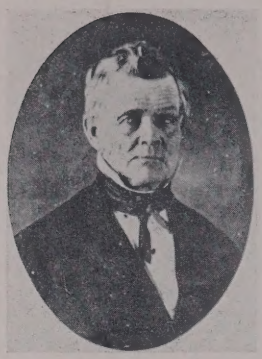
Later checking of these lists, however, reveal a greater number of casualties than were at first accounted for.

The number of Indians engaged in the battle is unknown but estimated to be between six and seven hundred. They were of many tribes the principal ones being the Pottawatomi, Shawnee, Kickapoo, Delaware, Winnebago, Wea, Wyandotte, with lesser numbers of the Ottawa, Chippewa, Menominee, Fox, Sauk and Creek tribes. The Miami tribe did not participate as a group though some individuals lined up with Tecumseh, notably White Loon and Stone Eater who led Indian forces in the attack. Other leaders of the Indian forces were Winemac, a Pottawatomi, and Shabbona, an Ottawa by birth but a Pottawatomi by association. Shabbona, a close friend and associate of Tecumseh was like him in firm integrity, compassion and temperance.



Map of Tippecanoe Battle Field Showing Harrison's Camp on Evening of November 6. 1811.

An Eye-Witness Account of the Battle of Tippecanoe by Judge Isaac Naylor



JUDGE ISAAC NAYLOR

I became a volunteer of a company of riflemen and, on September 12, 1811, we commenced our march towards Vincennes, and arrived there in about six days, marching one hundred and twenty miles. We remained there about one week and took up the line of march to a point on the Wabash river, where we erected a stockade fort, which we named Fort Harrison. This was two miles above where the city of Terre Haute now stands. Col. Joseph H. Daviess, who commanded the dragoons, named the fort. The glorious defense of this fort nine months after by Capt. Zachary Taylor was the first step in his brilliant career that afterward made him President of the United States. A few days later we took up our line of march for the seat of the Indian warfare, where we arrived on the evening of November 6, 1811.

FORT HARRISON

When the army arrived in view of Prophet's Town, an Indian was seen coming toward General Harrison, with a white flag suspended on a pole. Here the army halted, and a parley was had between General Harrison and an Indian delegation who assured the General that they desired peace and solemnly promised to meet him the next day in council to settle the terms of peace and friendship between them and the United States.

Gen. Marston G. Clark, who was then brigade major, and Walter Taylor, one of the judges of the general court of the Territory of Indiana, and afterward a senator of the United States from Indiana (as one of the General's aides), were ordered to select a place for the encampment, which they did. The army then marched to the ground selected, about sunset. A strong guard was placed around the encampment commanded by Capt. James Bigger and three lieutenants. The troops were ordered to sleep on their arms. The night being cold, large fires were made along the lines of encampment and each soldier retired to rest, sleeping on his arms.

Having seen a number of squaws and children at the town, I thought the Indians were not disposed to fight. About ten o'clock at night, Joseph Warnock and myself retired to rest, he taking one side of the fire and I the other—the members of our company being all asleep. My friend Warnock had dreamed, the night before, a bad dream which foreboded something fatal to him or to some of his family, as he told me. Having myself no confidence in dreams, I thought but little about the matter, although I observed that he never smiled afterwards.

I awoke about four o'clock the next morning, after a sound and refreshing sleep, having heard in a dream the firing of guns and the whistling of bullets just before I awoke from my slumber. A drizzling rain was falling and all things were still and quiet throughout the camp. I was engaged in making a calculation when I should arrive home.

In a few moments I heard the crack of a rifle in the direction of the point where now stands the Battle Ground House, which is occupied by Captain DuTiel as a tavern. I had just time to think

that some sentinel was alarmed and fired his rifle without a real cause, when I heard the crack of another rifle, followed by an awful Indian yell all around the encampment. In less than a minute I saw the Indians charging our line most furiously and shooting a great many rifle balls into our camp fires, throwing the live coals into the air three or four feet high.

At this moment my friend Warnock was shot by a rifle ball through his body. He ran a few yards and fell dead on the ground. Our lines were broken and a few Indians were found on the inside of the encampment. In a few moments they were all killed. Our lines closed up and our men in their proper places. One Indian was killed in the back part of Captain Geiger's tent, while he was attempting to tomahawk the Captain.

The sentinels, closely pursued by the Indians, came to the line of the encampment in haste and confusion. My brother, William Naylor, was on guard. He was pursued so rapidly and furiously that he ran to the nearest point on the left flank, where he remained with a company of regular soldiers until the battle was near its termination. A young man, whose name was Daniel Pettit, was pursued so closely and furiously by an Indian as he was running from the guard line to our lines, that to save his life he cocked his rifle as he ran and turning suddenly around, placed the muzzle of his gun against the body of the Indian and shot an ounce ball through him. The Indian fired his gun at the same instant, but it being longer than Pettit's the muzzle passed by him and set fire to a handkerchief which he had tied around his head. The Indians made four or five most fierce charges on our lines, yelling and screaming as they advanced, shooting balls and arrows into our ranks. At each charge they were driven back in confusion, carrying off their dead and wounded as they retreated.

Colonel Owen, of Shelby County, Kentucky, one of General Harrison's aides, fell early in the action by the side of the General. He was a member of the legislature at the time of his death. Colonel Daviess was mortally wounded early in the battle, gallantly charging the Indians on foot with sword and pistols according to his own request. He made this request three times before General Harrison would permit it. This charge was made by himself and eight dragoons on foot near the angle formed by the left flank and front line of the encampment. Colonel Daviess lived about thirty-six hours after he was wounded, manifesting his ruling passion in life—ambition and a patriotism and ardent love of military glory. During the last hours of his life he said to his friends around him that he had but one thing to regret—that he had military talents; that he was about to be cut down in the meridian of life without having an opportunity of displaying them for his own honor, and the good of his country. He was buried alone, with the honors of war, near the right flank of the army, inside the lines of the encampment, between two trees. On one side of the tree the letter 'D' was plainly visible many years. Nothing but the stump of the other tree remains. His grave was made here to conceal it from the Indians. It was filled up to the top with earth and then covered with oak leaves. I presume the Indians never found it. This precautionary act was performed as a mark of special respect for a distinguished hero and patriot of Kentucky.

Captain Spencer's company of mounted riflemen composed the right flank of the army. Captain Spencer and both of his lieutenants were killed. John Tipton was elected and commissioned captain of his company in one hour after the battle, as reward for his cool and deliberate heroism displayed during the action. He died at Logansport in 1839, having been twice elected senator of the United States from Indiana.

The clear, calm voice of General Harrison was heard in words of heroism in every part of the encampment during the action. Colonel Boyd behaved very bravely after repeating these words: 'Huzza! My sons of gold, a few more fires and victory will be ours!'

Just after daylight the Indians retreated across the prairie toward their own town, carrying off their wounded. This retreat was from the right flank of the encampment, commanded by Captains Spencer and Robb, having retreated from the other portions of the encampment a few minutes before. As their retreat became visible, an almost deafening and universal shout was raised by our men. 'Huzza! Huzza! Huzza!' This shout was almost equal to that of the savages at the commencement of the battle; ours was the shout of victory, theirs was the shout of ferocious but disappointed hope.

The morning light disclosed the fact that the killed and wounded of our army, numbering between eight and nine hundred men, amounted to one hundred and eight. Thirty-six Indians were found near our lines. Many of their dead were carried off during the battle. This fact was proved by the discovery of many Indian graves recently made near their town. Ours was a bloody victory, theirs a bloody defeat.

Soon after breakfast an Indian chief was discovered on the prairie, about eighty yards from our front line, wrapped in a piece of white cloth. He was found by a soldier by the name of Miller, a resident of Jeffersonville, Indiana. The Indian was wounded in one leg, the ball having penetrated his knee and passed down his leg, breaking the bone as it passed. Miller put his foot against him and he raised up his head and said: 'Don't kill me, don't kill me.' At the same time five or six regular soldiers tried to shoot him, but their muskets snapped and missed fire. Maj. Davis Floyd came riding toward him with dragoon sword and pistols and said he would show them how to kill Indians, when a messenger came from General Harrison commanding that he should be taken prisoner. He was taken into camp, where the surgeons dressed his wounds. Here he refused to speak a word of English or tell a word of truth. Through the medium of an interpreter he said that he was coming to the camp to tell General Harrison that they were about to attack the camp. He refused to have his leg amputated, though he was told that amputation was the only means of saving his life. One dogma of Indian superstition is that all good and brave Indians, when they die, go to a delightful region, abounding with deer, and other game, and to be a successful hunter he should have his limbs, his gun and his dog. He therefore preferred death with all his limbs to life without them. In accordance with his request he was left to die, in company with an old squaw, who was found in the Indian town the next day after he was taken prisoner. They were left in one of our tents. At the time this Indian was taken prisoner, another Indian, who was wounded in the body, rose to his feet in the middle of the prairie and began to walk towards the wood on the opposite side. A number of regular soldiers shot at him but missed him. A man who was a member of the same company with me, Henry Huckleberry, ran a few steps into the prairie and shot an ounce ball through his body and he fell dead near the margin of the woods. Some Kentucky volunteers went across the prairie immediately and scalped him, dividing his scalp into four pieces, each one cutting a hole in each piece, putting the ramrod through the hole, and placing his part of the scalp just behind the first thimble of his gun, near its muzzle. Such was the fate of nearly all of the Indians found dead on the battle-ground, and such was the disposition of their scalps.

The death of Owen, and the fact that Daviess was mortally wounded, with the remembrance also that a large portion of Kentucky's best blood had been shed by the Indians, must be their apology for this barbarous conduct. Such conduct will be

WILLIAM HENRY HARRISON

excused by all who witnessed the treachery of the Indians and saw the bloody scenes of this battle.

Tecumseh being absent at the time of the battle, a chief called White Loon was the chief commander of the Indians. He was seen in the morning after the battle, riding a large white horse in the woods across the prairie, where he was shot at by a volunteer named Montgomery, who is now living in the southwest part of this state. At the crack of his rifle the horse jumped as if the ball had hit him. The Indian rode off toward the town and we saw him no more. During the battle The Prophet was safely located on a hill, beyond the reach of our balls, praying to the Great Spirit to give victory to the Indians, having previously assured them that the Great Spirit would change our powder into ashes and sand.

We had about forty head of beef cattle when we came to the battle. They all ran off the night of the battle, or they were driven off by the Indians, so that they were all lost. We received rations for two days on the morning after the action. We received no more rations until the next Tuesday evening, being six days afterwards. The Indians having retreated to their town, we performed the solemn duty of consigning to their graves our dead soldiers, without shrouds or coffins. They were placed in graves about two feet deep, from five to ten in each grave.

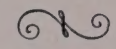
General Harrison, having learned that Tecumseh was expected to return from the south with a number of Indians whom he had enlisted in his cause, called a council of his officers, who advised him to remain on the battlefield and fortify his camp by a breastwork of logs, about four feet high. This work was completed during the day and all the troops were placed immediately behind each line of the work when they were ordered to pass the watchword from right to left every five minutes, so that no man was permitted to sleep during the night. The watchword on the night before the battle was 'Wide awake, wide awake.' To me it was a long, cold, cheerless night.

On the next day the dragoons went to Prophet's Town, which they found deserted by all the Indians, except an old squaw, whom they brought into camp and left her with the wounded chief before mentioned. The dragoons set fire to the town and it was all consumed, casting up a brilliant light amid the darkness of the ensuing night. I arrived at the town when it was about half on fire. I found large quantities of corn, beans and peas. I filled my knapsack with these articles and carried them to the camp and divided them with the members of our mess, consisting of six men. Having these articles of food, we declined eating horse flesh, which was eaten by a large portion of our men.

INDIAN SOUP BOWL

Taken by Capt. Benjamin Parke from the Prophet's village the morning following the battle of Tippecanoe, and carried to Vincennes; given later by him to the mother of Charles Lasselle, and kept by the latter at Vincennes and Logansport until 1905, when he presented it to the Tippecanoe County Historical Society. This bowl was scraped out of the heart of an oak tree by the Indian squaws. It is probably the finest Indian relic in the State, and must have attracted considerable attention at the time, or Captain Parke would not have carried it back to Vincennes, nearly two hundred miles.

Casualty List of The Battle of Tippecanoe (72)



OFFICERS KILLED IN ACTION NOV. 7, 1811

Col. Abraham Owen, Aide de Camp
Maj. Joseph H. Daviess
Capt. William C. Baen (d. Nov. 9 of wounds)
Capt. Spier Spencer
Capt. Jacob Warrick
Lt. Thomas Berry
Lt. Richard McMahan
Sgt. James Martin
Sgt. Adam L. Mills
Cpl. Stephen Mars
Cpl. James Mitchell
Thomas Randolph, acting Aide de Camp (Not an enlisted man but personal aide to General Harrison.)

PRIVATES KILLED IN ACTION NOV. 7, 1811

James Asberry
Springer Augustus
Francis Bonah
Joseph Burditt
Israel Butler
Levi Cary
Thomas Clendennan
William Davis
Marshall Dunken
Dexter Earll
Peter Hanks
Henry Hickey
John Hutcherson
Henry Jones
David Kearns (Carnes)
William Kelley
Abraham Kelley
William H. King
John Mawxell
Josh Maxwell
William Mehan
John McCoy
Daniel McMickle
Jack Obah
John Ousley
Kader Powell
Samuel Sand
Joseph Smith
James Summerville
Joseph Tibbetts
William Tissler
Ira T. Trowbridge
Joseph Warnick
Isaac White
Abraham Wood
John Yoemans

PRIVATES WHO DIED FROM WOUNDS NOV. 8

Edward Butner, Jonathan Crewell, Daniel Lee, Isaac M. Nute, Amos Royce, Lewis Taylor, Leman E. Welch

PRIVATES WHO DIED FROM WOUNDS EN ROUTE TO VINCENNES

John Black, Senro Bologna, Daniel Fisher, Daniel Gilman, John Sandborn, Nathan Snow, Richard Ward

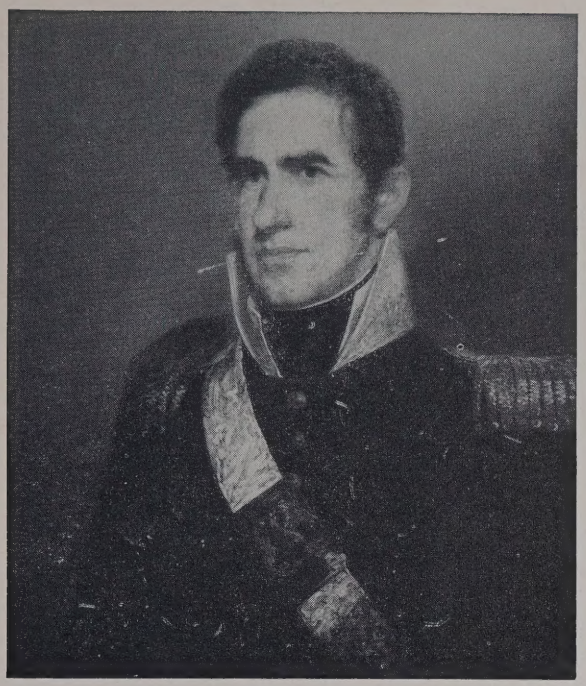
PRIVATES WHO DIED FROM WOUNDS AFTER RETURN TO VINCENNES

George Bentely, William Brigham, Charles Coger, Dennison Crumby, James Haskell, James Stevenson

PRIVATES WHO DIED FROM ILLNESS EN ROUTE TO PROPHET'S TOWN

Thomas Blake, Francis Hall, Lewis Reed, Jonathan Robinson

WILLIAM HENRY HARRISON



Wm Henry Harrison

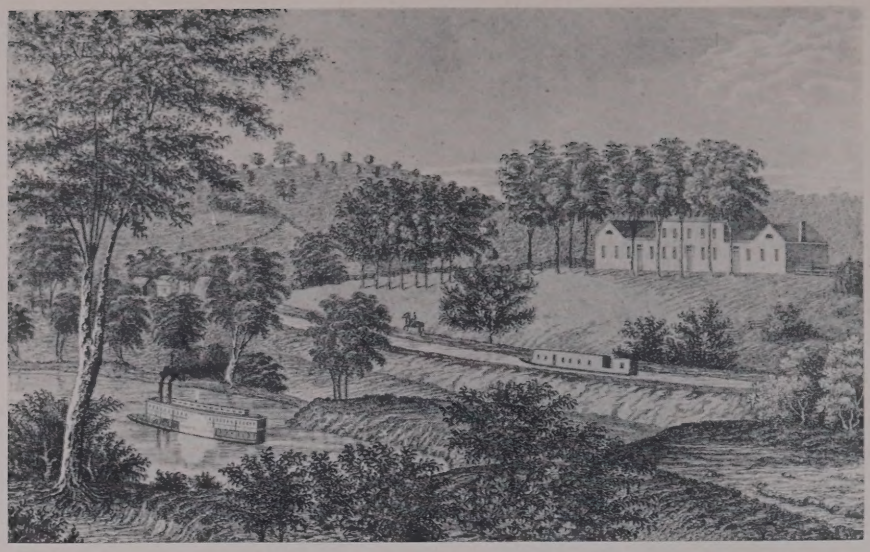
When the Indiana Territory was organized May 7, 1800, William Henry Harrison was appointed its first governor. The territory included all the country between the Ohio state line and the Mississippi and from the Ohio river north to the Great Lakes except a small part of Michigan. The British and the Indians contested the northern boundary and wanted it to be the Ohio river, so his work was cut out for him and his term of governorship was an eventful one. Only twenty-seven at the time of his appointment, the wisdom and skill with which he directed the formative years of Indiana are best summed up in the words of General Lew Wallace:

"William Henry Harrison was clothed with power more nearly imperial than any ever exercised by one man in the Republic. He was authorized to adopt and publish such laws, civil and criminal, as were best adapted to the condition of the Territory; he could arbitrarily create townships and counties, and appoint civil officers, and militia officers under the grade of general. Most extraordinary of all, however, to him belonged the confirmation of an important class of land grants. In this regard his authority was absolute. Other approval or countersign was not required. The application was to him originally; his signature was the perfect evidence of title. When one thinks of the temptations to which he was subjected, and of the fortune he might have amassed, the fact that he issued from the trial poor, and without a taint upon his honor, must be regarded as creditable to him in the highest degree."

The first governor of Indiana was the youngest son of Benjamin Harrison, one of the foremost patriots of the American Revolution. He was born February 9, 1773, at Berkeley Manor, Virginia, being little more than three when his father, a member of the Continental Congress, signed the Declaration of Independence. Affairs of state were not unknown to him for his father served three terms as Virginia's governor.

Young Harrison was well educated at Hampden-Sidney College and then attended medical school in Philadelphia though he had little interest in becoming a doctor. When his father died in 1791 he followed his own desire for a military career and received from George Washington, personally, an ensign's commission (2nd Lt.), being stationed at Ft. Washington, the present site of Cincinnati. Soon he became a lieutenant and from 1792 through 1794 he served as aide-de-camp to General Anthony Wayne in his campaign against the Miami Confederacy which ended with Wayne's victory over the Indians in The Battle of Fallen Timbers in August, 1794. It was from this association with General Wayne that he acquired knowledge of Indian ways and skill in their mode of Indian warfare that was to serve him well more than a decade later.

GROUSELAND,
Governor's Mansion, Indiana Territory at Vincennes.



Home of Gen. William Henry Harrison overlooking the Ohio River at North Bend, Ohio. Burned in 1858.

He was promoted to captain in 1797 but resigned to become secretary of the Northwest Territory on June 26, 1798. As secretary he served until his election as a degelate from the Territory to Congress in October, 1799, but he gave up the office to accept the governorship of the Indiana Territory on May 12, 1800. For the next twelve years he was engaged in the civil government that was to prepare the way for statehood in 1816.

His understanding of the Indians enabled him to negotiate treaties with them for the purchase of their tribal lands which permitted extension of settlement northward, though the outcome of these treaties was not always peaceful as was evidenced by protest of Tecumseh in 1809 over the Ft. Wayne Treaty, which resulted in The Battle of Tippecanoe. He remained in control of the executive department of the territory until September 1812 when he was appointed a brigadier-general of the army and assigned command of the northwestern frontier in the War of 1812. Thereafter he was promoted to Major-General and was in command at the capture of Detroit and The Battle of the Thames where his old Indian opponent, Tecumseh, lost his life.

The domestic life of William Henry Harrison was one of great felicity. His wife was Anna, the younger daughter of Judge John Cleves Symmes of southwestern Ohio. Her father frowned on her choice, being doubtful of the young lieutenant's ability to support a wife and family on a soldier's pay, but withdrew his objections after their marriage, and their mutual regard for each other was a lasting affection. They became the parents of ten children, the youngest, a son, dying in infancy. Anna Symmes Harrison was the first mistress of GROUSELAND, the territorial governor's mansion built by Harrison at Vincennes in the early years of his administration. During the War of 1812 the Governor took his family to live in Cincinnati while he was away at the front.

At the close of the war the Harrisons returned to their former home, a farm overlooking the Ohio river at North Bend, inherited from her father by Mrs. Harrison. The log cabin which they had built on it in the earlier years of their marriage and which had been their first home, was included in extensive additions which made it a large and commodious home renowned for its hospitality.

Returning to public life he represented Ohio in the U. S. Congress and Senate, as well as the Ohio state senate. For a short time he also served as U. S. Minister to Colombia. In 1835 he was put forward as the Whig candidate for the presidency against Martin Van Buren but was defeated in the 1836 election. In the 1840 election he was again the candidate of the Whig party against Van Buren and was elected by an impressive majority in one of the most lively and colorful campaigns of our national history. Harrison was popular with the people despite the slander of his political enemies but his career came to an abrupt end at sixty-seven years of age, only a month after his inauguration. William Henry Harrison, the 9th president of the United States, died on April 4, 1841, of pneumonia contracted from a cold at the time of inauguration. His body was taken to Ohio, and its burial place on the farm overlooking the Ohio River at North Bend, has become a national shrine.

COL. JOHN P. BOYD

John Parker Boyd was born at Newburyport, Massachusetts, December 21, 1764, too young for service in the American Revolution which he tried, unsuccessfully, to give. But in 1786, after the English had withdrawn in defeat from the colonies he received an ensign's commission in the 2nd Regiment of Infantry, and shortly thereafter he was promoted to lieutenant. But monotony of garrison life was irksome to his daring, venturesome temperament and, resigning his commission in 1788, he booked passage for India in 1789—a tall, well-formed, handsome young man of Scotch-Irish descent, in search of adventure. And adventure was waiting.

Offering his services as a professional soldier to the English who were engaged in their conquest of India, and being assigned command of a cavalry brigade, his military exploits rapidly gained him fame as a cavalry leader and culminated in his victorious command of a division of native troopers at the storming of Seringapatam in 1799.

Early in the 19th century he organized his own professional army of 2,000 scarlet-coated mercenaries recruited from the best horsemen of India, the artillery being transported on the backs of a score or so of fast-moving elephants. All of this brilliant and spectacular equipment including elephants, horses, cannon and weapons were Boyd's personal property which he rented to those princes of India who had need of it and were able to pay for its services. Fighting was general and before long he became a very wealthy man.

Returning to the United States in 1808 the Government, in sore need of officers for the military, offerd him the Colonelcy of the 4th Regiment which he accepted, displaying his characteristic energy and thoroughness in drilling his men who had been recruited in New England. Early in August, 1811, when Governor William Henry Harrison called for troops to quell the Indians at Prophet's Town if they went on the war-path, Boyd's regiment was ordered to Vincennes. Transporting his men in keel boats from Pittsburgh down the Ohio to the mouth of the Wabash, thence up that sluggish stream, the army arrived at Vincennes on September 19th to the great relief of the townspeople who feared an attack by the Indians.

Col. Boyd was second in command under General Harrison at the Battle of Tippecanoe, being distinguished for his bravery and able leadership when his men bore the brunt of the Indians' first attack. His ability was such that in the political controversies of the next decade or so the enemies of General Harrison were disposed to credit Boyd rather than Harrison with the victory at Tippecanoe.

At the beginning of the War of 1812 he was commissioned a Brigadier-General and served until his withdrawal from the army in 1815. His vigorous and picturesque career came to an end with his death in Boston on October 4, 1830, where he had served scarcely a year as Naval Port Officer, having been appointed by President Jackson.

TECUMSEH AND THE PROPHET

(TECUMSEH)

TECUMSEH

The parents of this celebrated pair of Indians were Puckeshinwa and Methoataske. The father, a Shawnee, was born in Florida about 1720 when some of the Shawnee clans were residing there. His wife was a Muskogee Creek. They came to live on the Tallapoosa River in eastern Alabama. Before many years the Shawnees began a migration toward the Scioto River in Ohio to aid the Miamis in resisting the invading Iroquois but before finally arriving there four children were born to them. Puckeshinwa had become a chief when they settled in the valley of the great Miami on the Mad River. His town was Old Piqua, beautiful in setting on the west bank of the river, a lush fertile region beloved by the Shawnee. In the early days it became a large Indian center with a population of some 4,000.

Soon after their arrival a fifth child was born in March, 1768. There is a poetic tradition associated with his name that shortly before his birth, Methoataske watched the progress of a meteor from her lodge one night as it streaked across the heavens. In a mood of emotional stimulation, awed by the brilliant sight, she gave the name TECUMTHE, "Shooting Star" to her infant soon to be born. There are other meanings of the name—"Crouching Panther," "I Cross Somebody's Path," but the white man called him "Tecumseh" and thus he was known.

Here also two other children were born before Puckeshinwa was slain by a band of whites whom he refused to serve as guide after the battle of Point Pleasant. A few months after his death the grief-stricken Methoataske gave birth to her eighth child, seven years younger than Tecumseh. He was called Laulewasika or "Loud Voice" and, in later years, Tenskwautawa which means "the open door." It was to him, who came to be known as The Prophet, that she bequeathed the qualities of mind and imagination which enabled him to become the fanatical Indian mystic of historical fame. To Tecumseh her heritage was the dramatic instinct, ardor of speech and almost poetic use of words that made him one of the greatest Indian orators of his time. In later life at the height of their powers at Prophet's Town this combination of brothers has been likened to the Moses and Aaron relationship of biblical times.

Although Tecumseh was only six when his father was slain the deep resentment toward the whites for this act, breathed in from his emotional mother, kindled a vengeful spirit in the boy and he was ever after conscious of her admonition "to be endowed with the soul of a warrior—to avenge the death of your father—chief of many tribes—your feet shall be swift as forked lightning—your arm shall be a thunderbolt and your soul fearless as the cataract." But as he grew older, receiving tribal guidance and education, this spirit began to show itself in exceptional traits of leadership, courage, strategy and organization.

"Thanks to his older brother and sister, Cheeseekua and Tecumapease, he became an expert hunter and warrior and a humane one, kindly and respectful toward the aged and weak, and ever considerate of the rights of others. He was thoroughly educated in the history of his people and pondered much the changing pattern of their existence since the white man's thirst for land was crowding them into an ever smaller domain. He had known intimately some of the great chiefs of his people—Cornstalk, Black Fish, and from their lips he knew of Pontiac. He could see that the fate of the Shawnee or any other Indian was no longer a tribal matter but that survival of any depended on the unity of all the tribes.

As a young warrior Tecumseh took part in the Indian raids on the Kentucky and Ohio settlements in the western phase of the American Revolution and from these years sprang his intolerance of the practice of torture which had characterized the Indian's mode of warfare. Never afterward would he permit it in his presence. By the time he was twenty-seven Tecumseh was the outstanding young Indian along the Ohio—which he regarded as the boundary line between the white and red races. General Anthony Wayne's victory over the Indians at Fallen Timbers and its result in the Treaty of Greenville (1795) served to enhance Tecumseh's stature as a leader of the Indians who opposed it because he would have no part of it and stood out against those who bartered their lands away. Discontent with Greenville caused him to move to the headwaters of the Whitewater river north of present day Hagerstown, Indiana, and by 1798 he established a base near the present site of Anderson that he used for the next seven years.

His marriage to Manette, a half-breed woman, was brief, drab and without affection for, after bearing him a son, Pugeshashenwa (some authorities say two sons) she went her way, at his request, and after some years the boy was put in care of Tecumapease, the sister who had virtually reared Tecumseh. In the Northwest Territory Tecumseh was no longer regarded by his tribe as an equal nor was he looked upon as chief in any local sense. He had grown in stature as *The* chief of the whole Ohio region, spokesman of the Indians of all tribes, their advocate and court of last appeal.

No Indian artist was competent to paint a picture of Tecumseh and no white man was permitted to (though some have tried to sketch from memory), but all who saw him agreed that he was one of the finest looking men of his day—distinguished and handsome, and it is to them we are indebted for word pictures of his appearance. One, from Hatch's "History of The War of 1812" is of interest:

"The personal appearance of this remarkable man was uncommonly fine. His height was about five feet ten inches . . . broad chest and shoulders . . . his face oval . . . his nose handsome and straight, his mouth beautifully formed . . .; his eyes clear, transparent hazel, with a mild, pleasant expression when in repose or conversation, but when excited in his orations, or by the enthusiasm of conflict, they appeared like balls of fire; his complexion more of a light brown or tan than red. His whole tribe, as well as their kindred, the Ottawas, had light complexions. His hands and arms were finely formed; his limbs straight; he always stood erect and walked with a brisk, elastic and vigorous step. He was invariably dressed in close-fitting tanned buckskins; a perfectly fitting hunting frock descending to the knee was over his underclothes of the same material, the usual cape with finish of leather fringe about the neck, cape edges of the front opening and bottom of the frock; a belt of the same material in which were his side-arms (an elegant silver-mounted tomahawk and knife in a strong leather case), short pantaloons, connected with neatly fitting leggings; a mantle of the same material, used as a blanket in camp and as a protection in storms." A single eagle's feather usually adorned his hair, and in battle he was naked to the waist as all Indians were.

No sketch of Tecumseh would be complete without mention of his contact with the James Galloway family who settled in Greene Co., Ohio, in 1797. Galloway was a rugged type of pioneer but he had remarkable literary tastes and had brought a large library to his new home from Kentucky. He met the Shawnee chief, liked him and encouraged him to visit his home. Galloway's daughter, Rebecca, was a little girl of ten, golden-haired, blue eyed—a studious child who liked to entertain her father's frequent guest by reading to him, teaching him English, correcting his speech and adding to his vocabulary. The Bible, Shakespeare's "Hamlet" and ancient history were favorite subjects. In the ten years of her instruction Tecumseh's esteem of her increased as his store of knowledge she had helped him to acquire from books. By the time she had become sixteen he was deeply in love and asked her to marry him. She was not unaware of his charm nor was she without fondness for the handsome dignified Indian who had the respect of everyone.

Knowing that much depended on her answer (safety of the whites being no small part) she told him she would marry him if he would give up his life as an Indian and adopt her family's manner of living, customs and dress. It was a wise answer for the next decision was up to him. Tecumseh said he would return in another moon and give his answer, but when he returned it was to tell her that he could not take on the ways of the whites without loss of respect and confidence of his own people. Born an Indian, he could not become a white man. He never came back nor saw her again but the influence of her patient instruction and gentle ways never left him. It was a turning point in his life and its events moved swiftly to conclusion. One can only wonder how the course of history might have been altered if he had yielded to love rather than to duty.

It was not until Tecumseh was thirty-seven (1805) that he became closely associated with his

"General Harrison and Tecumseh in Council at Vincennes," from a painting by Chapin. Print in Indiana Historical Society Library.

younger brother, Laulewasika, and by that time not only the white man's grasp for land was dispossessing the Indians, but his whiskey also as well as many other ills. From this time forward the organization of Indian tribes grew under Tecumseh's leadership and he was able to enlist many of them in reform as well as resistance to sale of any more land to the whites. His removal to Prophet's Town in May, 1808, and events that led to the Battle of Tippecanoe are described elsewhere in these narratives.

Tecumseh had been in the south and west in a vain attempt to rally the southern tribes, not returning until February or March, 1812. Cut off from contacts with Tippecanoe no word of the defeat had reached his ears. Returning, only to view the blackened remains of Prophet's Town, his own words best describe his feelings . . . "I stood upon the ashes of my own home, where my own wigwam had sent up its fire to the Great Spirit, and there I summoned the spirits of the braves who had fallen in their vain attempt to protect their homes from the grasping invader, and as I snuffed up the smell of their blood from the ground I swore once more eternal hatred—the hatred of an avenger."

His anger toward The Prophet whom he held strictly accountable for the defeat, was boundless. First he heaped reproach upon him, then shook him by the hair and threatened to kill him. But Tecumseh was not one to indulge in self-pity nor useless retrospection and, recognizing that his plan of Indian domain as first conceived had failed, he could not risk a second failure. He weighed the chance of Indian survival under the American government as against that of the British and, coming to a swift decision as always, decided to cast his lot with England.

Tecumseh reached the highest peak of his generalship, admittedly the greatest the red race produced, in the War of 1812, beginning with the fall of Detroit through to the Battle of the Thames in which he lost his life, Oct. 5, 1813, in his forty-fifth year. No one knows where the remains of Tecumseh lie, nor it is known, of a certainty, who killed him though several are credited with the act. As the years passed the whites who had opposed him came to recognize in him the same qualities treasured in most national heroes—patriotism, steadfastness to a cause, integrity, truthfulness, chivalry and compassion. An American historian of 1840 (Henry Trumbull) said of him "Tecumseh was the most extraordinary Indian that has appeared in history"—and more than one hundred twenty years have not changed that evaluation.

TECUMSEH AND THE PROPHET

(THE PROPHET)

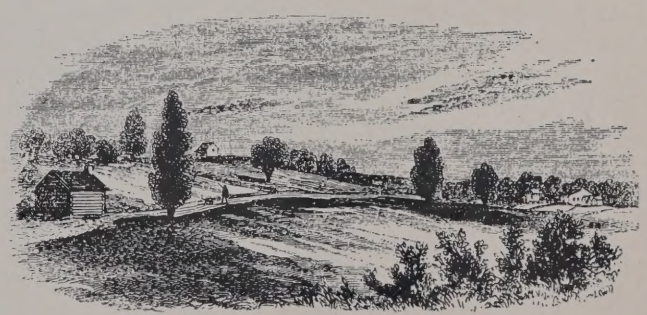
THE PROPHET

Laulewasika, who became The Prophet, was the eighth and last child of Puckeshinwa and Methoataske, born some months (1775) after the death of the father. In her grief the emotional and idealistic mother abandoned him in a few years to return to her own people and the same older sister, Tecumapease, who had so wisely mothered Tecumseh, attempted to rear the little Laulewasika. But he must have been a strange child—idle and unresponsive, and there seemed no affection between these two. Early in life he took to drinking wherever whiskey could be had, thus his entire youth was spent in drunkenness, though he did make some pretense of being a medicine man and went to the site of Anderson, a Delaware town on the Whitewater river in Indiana territory where he practiced the cult.

There are different versions of the reason for the loss of his right eye, the most plausible being that it was the result of a drunken brawl with another Indian. He was thereafter consumed with such rage at his own stupidity that he vowed never to touch firewater again and to warn the Indians against its use. Whatever the reason, the fact is that a marked change took place in him when he came under the influence of the Shakers, a Christian religious sect which had found its way west to the Whitewater region early in the 19th century. So called because of the peculiar jerking and dancing movement of the body in religious exhuberance, Laulewasika understood little of the Shaker doctrine but gained enough from its teachings to desert his former vices and thenceforth to become one of the most zealous preachers and reformers of his race and time.

Expounding his revelations from The Master of Life, by whom he said he was sent to rescue the Indian from his iniquity, and, seizing the opportunity to become the tribal prophet of the Shawnees through the death of their old one, he took the name "Elkswatawa," which means "The Prophet," later adopting the name "Tenskwatawa," or "Open Door," a term from the Gospel of St. John, which he heard from The Shakers. He claimed to have received the spirit of prophecy, ability to heal all manner of diseases and to render the bullets of the white man harmless in conflict. From this time on he purported to see visions, would go into trances and reveal to the Indians, in flights of emotional oratory, the evil consequences he had envisioned for them if they did not obey The Great Spirit.

Through childhood and youth Tecumseh had little contact with his younger brother, being disdainful and impatient with his vices, but with Laulewasika's reform and his obvious gift of persuasion, he came to recognize in him a useful ally in his plan for Indian confederacy. From this time on they became a team but Tecumseh, being the stronger of the two, exerted the moral force of leadership, organization and diplomacy. The Prophet became the missionary, the trainer, the exhorter, the morale-builder—all useful tools in Tecumseh's drive for Indian survival.



Birthplace of Tecumseh and His Brothers.

The Indians, awed by his boasted powers, rallied to his cause in great numbers, especially in the wake of such demonstrations as when he commanded the sun to be obscured at noon-time and darkness came upon the earth. Governor Harrison had challenged him to do that very thing if, indeed, he was as powerful as he claimed to be. The Governor did not take into account The Prophet's resourcefulness and therefore did not anticipate the result of the challenge. The shrewd Prophet had learned, possibly from the Shakers, of the forthcoming eclipse of the sun which was to take place at noon on June 16, 1806, and made his plans accordingly. Having removed the center of his cult to Greenville, Ohio, he sent word to the Indians to assemble there on that day—which they did, in great numbers.

With much ceremony on the appointed day The Prophet, clad in a long black robe and head-dress of raven's feathers, pointed a steady finger at the sun at about 11:30 A.M. Slowly the moon began to cover the sun and so hide it that within a half hour darkness covered the earth. The Indians were terrified at this show and by the time The Prophet had implored The Master of Life to answer his prayer and return light to the earth (which was about due anyway) they were completely under his power and would do any thing and all he would ask. The news of his magic spread like wildfire, being magnified many times as it went, and followers flocked to his summons.

At the invitation of the Potawatomies and Delawares, Tecumseh and The Prophet moved the seat of their organization to the mouth of the Tippecanoe river in May, 1808, where a short distance downstream on the Wabash, Prophet's Town became a training center and capital of Indian affairs until its destruction after the Battle of Tippecanoe.

At Prophet's Town the hitherto unpromising youth, Laulewasika, reached the zenith of his powers as "The Open Door." He was by then a heavy man of great physical strength, haughty and erect, given to adornment and the trappings of his art. Fed by his fertile imagination the thousand or more warriors of many different tribes who cast their lot with Tecumseh became a frenzied, fanatical horde who would dare anything for land and liberty. The Prophet had several symbols of his potency as a mystic that are significant. One was a belt made of beans which he said grew from his own body, to touch them being the same as "shaking hands" with The Prophet, thus rendering the "toucher" invulnerable to bullets in combat with whites. It was carried by himself and others to distant places in the Northwest to enlist converts to their cause.

Another symbol was a magic bowl of supposedly supernatural power which he said had been given to him by the Master of Life. It is probably this bowl that was used by him before the Battle of Tippecanoe when he supposedly dipped the weapons to be used in a special "brew" that was to insure victory. When, in the course of the battle, it was found that the white man's bullets could wound and kill, the warriors, in a frenzy of hate at being duped, swarmed upon him at Prophet's Rock and were about to kill him. He then complained that, unknown to him, his squaw, by her presence the afternoon before had defiled both bowl and contents thus cancelling their magic and therefore he was to be exonerated from all blame in the miscarriage of his plan.

Defying Tecumseh's orders not to provoke an attack on the whites was a costly mistake, though this, too, he sought to excuse by saying that the Winnebagoes forced him to do it. Scorned by the Indians, spurned and renounced by Tecumseh on his return, he took refuge with a band of Wyandottes along the Wildcat for a short time. During the War of 1812 he roamed the Northwest and Canada with a few followers, continuing to preach and try to recover his lost prestige, even visiting Tecumseh in Detroit, but subsequently the band located near Cape Girardeau, Mo., about 1815. The Prophet became a pensioner of the British government as a reward for his loyalty at the close of the war and in 1828 his band removed to Wyandotte Co., Kansas, where lapsing into his natural indolence he became very fat. There in poverty and sickness a physician was called to attend him but The Prophet, who was engaged in contemplation and study, feared that medicine might interrupt his train of reflection and said his study would continue three days longer at which time he might return. The doctor, returning on the third day, was too late. That was the day in November, 1834, on which The Prophet died.

Zachariah Cicott, II, Indian Scout

The father of this trusted scout and adviser of General William Henry Harrison was a French Canadian who is said to have been among the French at Ouiatenon. About the close of the American Revolution he took a Kickapoo woman to wife and established himself in trade with the Indians at a place called "Cicott's Landing" on the north bank of the Wabash river above the present town of Independence in Warren county where there was a large and bountiful spring of water. Five children were born to Cicott and his Indian wife, the eldest being Zachariah, II, born Oct. 19, 1781. Another son, George, because of his loyalty and friendship for the Pottawatomies, was elected chief of their tribe. Lake Cicott in northern Indiana was named for him.

When young Zachariah was twelve years old (1793) he was sent to Vincennes to be educated in the Catholic school but after three years the death of his father required his return home to help his mother take care of the family. He became a trader, raising horses for sale, learning the ways and arts of the Indians as well as those of the white man.

It is said that Cicott was responsible for mounting the Pottawatomis and Kickapoos thus enabling them to encroach on a wider territory in hunting.

Cicott was not friendly with the objectives of Tecumseh and openly opposed him when the great Shawnee chief and his brother, The Prophet, came west to seek allies among the Pottawatomies, and was denounced as a traitor because of his dislike for Tecumseh. Nevertheless they located not far from the mouth of the Tippecanoe river in May, 1808, by permission of the Pottawatomies and Kickapoos as a result of a council held in the fall of 1807 beneath the spreading branches of a splendid oak tree that stood within the corporate limits of the present city of Attica, Indiana. In this council it was agreed that the Shawnee Tribe, under Tecumseh and The Prophet, might have as their hunting ground the territory drained by Shawnee creek and a line drawn from there to the watershed of the Tippecanoe river, and up the Tippecanoe about twenty miles.

The loyalty and friendliness shown to Governor Harrison by Cicott caused his Indian friends to become so bitter towards him that he left Cicott's Landing, at great personal financial loss to his business. He went to Vincennes and from there it is said he went south, spending a year among the Indians of the southern tribes, doing much to prevent their joining Tecumseh's confederacy prior to the Battle of Tippecanoe.

Cicott's services to Harrison as a scout were invaluable because of his knowledge of the country and the temper of the Indians who were in a state of intense excitement. But he paid dearly for his loyalty to the Americans for he had no sooner departed for Vincennes than his property was destroyed and his stock all killed except a string of horses that a trusted Indian managed to drive to places of safety. It was Cicott's skill and cunning that averted an ambush of Harrison's army during its march near Big Pine Creek (in present day Warren Co.) on the way to Prophet's Town.

Zachariah Cicott, thirty years of age at the time of his service as a scout, is said to have been a fine looking man, more than six feet tall, swarthy in complexion, with keen black eyes. He married Elizabeth, a Pottawatomi woman, daughter of Chief Perig, and by her had three children, Jean Baptista, Emilia and Sophia. Cicott and his children received several sections of land by the St. Mary's Treaty of 1818 and others. [But, in his old age, Cicott complained (as well he may) that he had not been as fairly dealt with by the Government as the Burnetts, whose home was downstream in what is now Fountain county, and who had fought against the United States. The Burnetts were given more than Cicott who had been loyal and stood by the Government, sacrificing so greatly for it. It is true that Abraham Burnett who was most bitter in his hatred of the whites and was leader of the band who tried to ambush Harrison's army at Big Pine Creek, did receive much land by terms of treaties with the Indians.]

About 1816 Cicott resumed trade with the Indians, having gradually regained prestige among them and, in time, his fortunes improved until he became one of the wealthiest traders along the Wabash. In 1817 he built a large house from hewed and mortised timbers that he had previously fitted together at Vincennes and brought up the river on rafts. It was fitted for defense if necessary and it is said that at one time it was surrounded by a stockade. He was the earliest settler in Warren county. He platted the town of Independence in 1832 on land which had been ceded by Treaty of 1821 to Perig, his father-in-law. By the Treaty of 1832 he received $950 and from that of 1833, $1800.

Cicott suffered a stroke of paralysis in 1832 from which he recovered and lived until 1850. He is buried in the old graveyard at Independence. It is said that his daughter, Emilia, was very intelligent and well educated for a woman of that day and surroundings, and that she served as interpreter at many treaty negotiations.

KETH-TIP-PE-CAN-NUNK

About 1728, either by force or permission, the Pottawatomi Indians from the region of southern Lake Michigan took possession of Miami territory now contained in Tippecanoe county north of the Wabash, east and south of the Tippecanoe river. When France had to yield possession of her territory to England at the end of the French & Indian War, (1765), many of the French and Indian traders in this north central region moved to the mouth of the Tippecanoe, inhabiting this settlement. Until 1791 it became the greatest town of Indian history on the Wabash.

The origin of its name is uncertain. It is said the name may be of a Miami meaning for buffalo fish that abounded in the river. Some sources give the name as "Petit Piconne" which indicates the influence of the considerable number of French who inhabited the place with the Indians. Still other sources attribute the name to the Pottawatomi word "Kehtipaquononk," which means "great clearing." The name "Tippecanoe" is the English corruption of these Indian names and is associated with the whole region adjacent to the mouth of the Tippecanoe river for several miles in all directions. Actually the battle of Nov. 7, 1811, took place nearer the Wabash river than the Tippecanoe, but its name is associated with the region rather than the river itself.

The later history of Keth-tip-pe-can-nunk is much like that of Fort Ouiatenon, an earlier French post on the Wabash some four miles below the present site of Lafayette. It was similar to it in the richness of the fur-trade and fertility of its location, being a veritable garden spot. It was destroyed by Col. James Wilkinson's soldiers on June 3, 1791, acting under orders of General Charles Scott whose expedition had been ordered by President George Washington, in a desperate effort to scatter the Indians and put an end to their depredations on the western settlements in the early and dangerous days of our infant republic.

When the pioneers settled here in the fore part of the 1820's, this region had a considerable number of mounds which indicated that the little known race of people we call the "mound builders" had inhabited the region long before the time of recorded history and those we call "the Indians." Most of these mounds were located on rising land, north of the Wabash and west of the Tippecanoe, on what is presently called "Valley View Farm," owned by Mr. John W. VanNatta, Sr. Unfortunately, successive floods many years ago, coupled with idle and irresponsible curiosity, have removed most of these evidences of a civilization little known. Five only remain.

There has been some confusion in the past regarding the location of Keth-tip-pe-can-nunk in relation to the Prophet's Town which came into existence some seventeen years after the destruction of the former. Many have contended that they occupied the same identical site, and there is some historical support for this assumption. But the nature of Indian towns differs from the modern conception of the word, for they were more extended and not densely populated. Thus it can be understood that the western extremity of Keth-tip-pe-can-nunk was, in all probability, the eastern end of Prophet's Town.

The most reliable source on this point of location is from John Tipton who participated in the battle and revisited the site in 1821 when about the business of surveying land. Describing it, he stated simply, and with characteristic brevity . . . "The place where Prophet's Town stood is on the NW side of the Wabash river . . . two miles below the mouth of the Tippecanoe river . . . on a second bank of high ground . . . between the emminance (sic) on which the Town stood an' the River is a Bottom of 50 yds bredth . . . the site high and beautiful, extending back half a mile . . . Near one mile NW of this is the Battle Ground in a small grove of Timber . . ."

Tipton Papers, Vol. 1 p.

PROPHET'S TOWN

Prophet's Town extended its sprawling length along the north bank of the Wabash below the mouth of the Tippecanoe. Its lower extremity reached almost to the Jewett'sport bridge that spans the Wabash on St. Rd. 225, being named for the little shipping center south of it in the days of the Wabash & Erie Canal trade. It was a fertile region capable of supporting a large population. Its outlying fields, cultivated by the squaws and papooses, sloped to the north and west, bordering the impassable swamp that lay between them and the oak-timbered ridge where General Harrison's army camped on Nov. 6th, their approach having thrown the whole town into an uproar of noisy confusion and excitement.

David Turpie in his "Sketches Of My Own Times" says of a visit to Prophet's Town in the early 1850's: "The guide that accompanied me . . . said that he had in his youth been informed by an old Indian trader, a French half-breed, who had visited the Prophet's Town during the time of peace, shortly before the outbreak of hostilities in 1811, that the place was laid out with considerable regularity. The dwellings were built in rows, the lanes or streets between them; there were some horses and a large number of Indian ponies kept by the inhabitants. The dwellings were wigwams (or huts) built of poles and bark, furnished inside with robes and skins, the spoil of the chase. There was a large wigwam called THE HOUSE OF THE

TECUMSEH'S TRAIL

Led from Keth-tip-pe-can-nunk, at Mouth of Tippecanoe River, past Prophet's Town and down the Wabash.

From a glass negative by O. L. Foster

STRANGER, where a traveler might find meals and lodging after the Indian fashion. This Hotel Grand of the city stood at the foot of the hill near the river, and was guarded by sentinels at night, for the safety, as the Indians said, of the guest, but perhaps also as a wary precaution of the host. Part of the town stood in the prairie above the valley, and in this quarter, not far from each other, were the two public buildings—THE COUNCIL HOUSE and THE MEDICINE LODGE—long, low structures of some size, somewhat like a log cabin but of slighter materials.

"The Prophet's town did not lack means of communication with the outside world. During the season of canoe travel the Wabash and its tributaries connected it with a wide extent of outlying territory; in the winter the principal thoroughfares were two trails; one running along the course of the Wabash, long known and yet called Tecumseh's trail, the Appian Way of this ancient western capital; the other running up the western bank of the Tippecanoe River to the mouth of the Monon. This trail was easily traced and disclosed at a glance the mode of Indian travel, in single file whether on foot or horse-back. It was hardly three feet wide and the track was depressed a few inches below the surface; it was hard, densely packed, no vegetation in it, and, as it always followed the highest ground, was little affected by rain or snow."

Prophet's Town was never a tribal center but came into being in May, 1808, when the two Shawnee brothers, Tecumseh and Tenskwautawa (The Prophet) moved over to the Indiana Terrritory from their native Ohio, being granted permission by the Potawatomies and Kickapoos to settle on their tribal lands and promote a scheme for uniting the Indian tribes to resist the white man's thirst for land. It became the seat of Indian diplomacy and strategy and, in effect, the capitol of their confederacy until the end of 1811. It was here that Tecumseh, in a last heroic effort to retain the Indians' way of life along with their ownership of the land, gathered the discontented Indians of many tribes and tried to weld them into a fighting force numerically and fanatically capable of driving the white man back across the Ohio to remain.

Its population was variable because it was a training center but its warrior strength was estimated at about a thousand or more and there were some three hundred squaws and papooses. The training program of the warriors carried on at this place by Tecumseh and The Prophet was, to all appearances religious and athletic, but the prayers and incantations were intermixed with war-like sports such as shooting the bow, throwing the tomahawk, wielding the war-club, running, wrestling

JOSEPH BARRON

and the intricacies of the war-dance. All of this training included implicit faith in the magical powers of The Prophet as the saviour of their people.

The huts (or wigwams, as Turpie describes the dwellings) of Tecumseh and The Prophet, commanding a wide view up and down the Wabash, were the scene of many visitations by tribal chiefs and emissaries of Governor Harrison. Notable among these were Touissaint Dubois and Walter Wilson but especially Joseph Barron who, as Harrison's interpreter for many years, on one occasion narrowly escaped the wrath of The Prophet by the timely and benevolent appearance of Tecumseh who stepped from his cabin just as The Prophet, pointing to the ground, had said to Barron, "There is your grave, look upon it!" Joseph Barron was a French fur trader out of Vincennes, Harrison's most capable and trusted scout and interpreter. He was present at most treaty negotiations and attached his name to nearly all of the Indian treaties. It is said he could speak fourteen languages and Indian dialects in addition to his native French, and some English. He was born at Detroit and died at Logansport in 1843. (His portrait, painted in 1837 by George Winter, hangs in the Tippecanoe County Historical Museum.)

Prophet's Town was destroyed by fire on the day after the battle by order of General Harrison. But the Indians returned, planted corn the following year and partially rebuilt the town only to be destroyed by the expedition of General Samuel Hopkins in November, 1812. His skirmish with the Indians a few miles east of this place in a military fiasco called "Spur's Defeat," is sometimes referred to as The Second Battle of Tippecanoe.

PROPHET'S ROCK

PROPHET'S ROCK

Photo by J. C. Allen

The bluffs of Burnett's Creek that border the battle field are high and precipitous about a mile and a half away in a northwesterly direction. From this vantage point on a ledge of rock overlooking Harrison's camp The Prophet stood and is said to have given the signal for the Indians' attack. It is one of the traditions associated with the Battle of Tippecanoe that during the battle he was engaged in chanting to the Great Spirit, sending up loud shouts of encouragement to his warriors to keep on fighting for he had charmed the bullets of the white man, rendering them as grains of sand and they had nothing to fear. It is said that his voice, which was a powerful one, could be heard above the din of battle.

But loss of faith was rapid and complete when the warriors quickly discovered that the bullets of the white man were deadly, that they could wound and even kill. Prophet's Rock had been a place of encouragement but it became, within little more than an hour, a symbol of defeat. In the end it was here that The Prophet was stripped of power by his angry warriors for his deceit and duplicity in the hoax he had committed. It was from this place that he barely escaped with his life for his warriors were determined to kill him.

When the first settlers began to take up land in this vicinity they were greatly plagued by the large numbers of rattle snakes that hibernated in a den under the ledge of rock upon which The Prophet had chanted years before. In fact, no one knew it as "Prophet's Rock" for it was called "The Rattle Snake Den." In order to discourage this menace the pioneers would meet in the first warm days of spring when the snakes would begin to come out and a "killing" would take place. After a few years in this way, it is said "the rattle snake population was considerably reduced."

The location of Prophet's Rock was permanently marked by General DeLafayette Chapter D.A.R., on November 9, 1929.

JOHN TIPTON

JOHN TIPTON

John Tipton was born in 1786 in Sevier County, Tennessee. His father was killed by Indians when John was seven years old. When he was about twenty-one (1807) his mother with three other children moved to Harrison County, Indiana Territory, to make their home. John never had any formal education, but when he was elected Justice of the Peace in 1810 he learned to read and write a little.

When Governor Harrison called up the Indiana Militia in the fall of 1811, Tipton was ensign in Captain Spier Spencer's Company, known as the "Harrison County Yellow Jackets." This company of about fifty men, in distinctive uniform appropriate to their name, was assigned to the short right flank at the south end of the battle field and was exposed to fire from almost every direction.

Capt. Spencer died, after being shot the third time. Lieut. McMahan was killed. Senior officers of the units to the right and left were killed or wounded. When General Harrison arrived at the point the twenty-five-year-old ensign was the surviving officer in charge. Harrison reinforced him with Capt. David Robb's riflemen and made him a captain. They held their line, now marked by the monuments to the fallen officers.

With the outbreak of the War of 1812, the Indians began a series of raids on the settlements in southern Indiana. Ranger companies of local frontiersmen were organized and sworn into the federal service. "Major John Tipton, the most skillful of the Rangers," succeeded in overtaking and punishing two of these bands. It is said that the Rangers took no prisoners. He took part in expeditions against the Delaware towns and those on the Mississinewa and upper Wabash, all of which were found to be abandoned. The Indian tribes were never a serious threat to the Indiana settlements after 1813.

Tipton was sheriff of Harrison County 1816-1819 and representative to the Assembly until 1823 when he was appointed Indian Agent for the Fort Wayne District, in which capacity he negotiated important treaties with the Indians in 1826-28-36. In 1821 he was appointed one of the two surveyors who ran the Indiana-Illinois boundary and when the cheap new lands were first offered for sale by the U. S. Government, John Tipton speculated widely in their purchase.

It is said of him that he rode all night on Nov. 13, 1829, from Logansport to the Crawfordsville Land Office to enter the 200 acre tract which includes the battle site. Disturbed by its neglected condition when he visited the scene in 1821 while engaged in surveying operations, he became an early and staunch advocate of a suitable memorial to the heroes who gave their lives. On Nov. 7, 1836, the twenty-fifth anniversary of the battle, he deeded 16.55 acres on which it was fought to the State of Indiana for that purpose.

In 1831 he was appointed to fill an unexpired term in the U. S. Senate for Indiana and was then elected to a full term 1833-39. As a senator he was not particularly distinguished but he was a close friend of Andrew Jackson and a frequent visitor at "The Hermitage." In youth Tipton had been a hard-hitting, hard-drinking Indian fighter and shrewd land speculator but in later life he was most successful in frontier politics, a Jacksonian Democrat, opposed to abolition.

John Tipton's second wife was a daughter of Capt. Spier Spencer, his superior officer at Tippecanoe, and both are buried in Mount Hope Cemetery at Logansport where he died in 1839 at fifty-two. In addition to his many services to our state, one of the most valued historical records is his "Journal" containing his daily log of Harrison's army from the start of the march at Vincennes on Sept. 26th until its return on Nov. 18, 1811. It is a detailed, day by day description of the army's movements.

Robert G. Bradshaw

THE BATTLEFIELD AND MONUMENT

Tippecanoe Battle-Ground in 1860.

Care of the wounded and burial of the dead occupied the remainder of the day on Nov. 7th. Thirty-seven had lost their lives and one hundred fifty-one were wounded, some of these so severely that they died on the return to Vincennes. The injured were made as comfortable as possible and the dead were placed in graves two feet deep, four or five to a grave.

To prevent plundering by the Indians General Harrison had fires of brush and logs burned over the graves to disguise them as campfires but this was a wasted precaution for the army had no sooner departed than the Indians returned, opened the graves, scalping and plundering the remains which were left strewn about the field. It was this dismal spectacle that General Samuel Hopkins found when he visited the battlefield on Nov. 19, 1812, while leading an expedition to the upper Wabash to quiet the Indians who had returned and partially rebuilt the Prophet's Town. Hopkins had his soldiers gather up the scattered remains and re-bury them but the graves were opened a second time and the contents strewn about as before, where they lay until 1821.

As stated elsewhere in these narratives, John Tipton, who served in the battle, returned to view the scene of it while engaged in surveying duties that year. Being saddened by what he saw, he recorded in his notes "the graves (8 in number) seem to have been opened. A quarter of a mile before we arrived here we began to find human bones . . . the bones of men and horses lie blechíng (sic) together, whether our men or Indian it is unknown. No marble monument marks the spot where heroes lie who fell for their country but they live in memory of the friends of liberty." A third time they were re-interred, presumably by Tipton's party, only to be disturbed again.

In 1830, distressed by the dreary sight, the citizens of Lafayette and the county gathered the scattered remains and re-buried them in one large coffin inscribed with brass nails on the lid, "Rest, Warrior, Rest."

John Tipton acquired possession of the land of which the battlefield is a part in 1829 but not until 1833 did the State Legislature show any interest in "preserving . . . the sacred relics from the rude hand of the disturber." That year the General As-

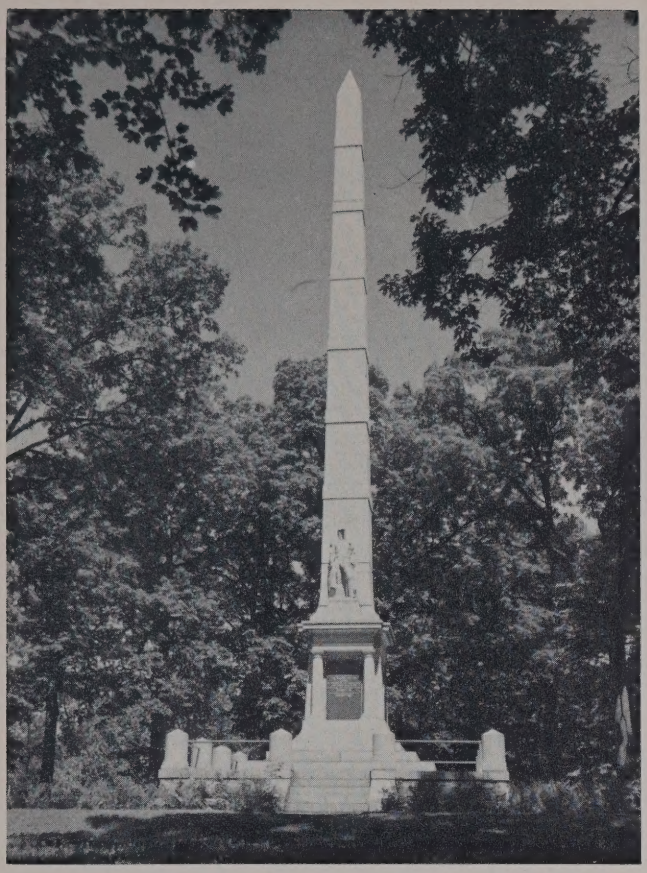
sembly requested Governor Noah Noble to obtain a cession of the land or arrange for purchase of it from Tipton. This was done in 1834. The Assembly of 1833 authorized acceptance of the tract from General Tipton and his wife, which was formally presented on Nov. 7, 1836, the 25th anniversary of the battle.

General Harrison visited the battlefield on the 8th of June, 1835, and on the 9th a public dinner and "splendid" ball were held in his honor at the Indiana Hotel in Lafayette, one hundred persons attending. Many toasts were offered after the dinner cloth was removed, including two that were significant from James M. Bryant and Thomas Watson: "May the State of Indiana never rest until she raises a monument in honor of the heroes who fell" and "The Battle Ground of Tippecanoe, may it be preserved from the rude touch of the ploughshare."

In 1837 the Governor was further authorized to "offer and pay . . . for a design for a suitable monument to be erected on the Tippecanoe battle ground at such time as the finances of the state will permit"—but Governor Noble left office that year and died in 1844. Tipton died in 1839 and General Harrison died in 1841 and with the death of these three the monument project seemed forgotten.

A glimpse of the field in 1846 is offered from the diary of B. Wilson Smith, a young lad of seventeen who made a point of passing by the site on Nov. 23rd when the family was migrating by covered wagon from Virginia to White county, Indiana: "We got to the Davis Ferry at 3½ P.M. and ferried across. We went on and just as the sun was about to go down reached the Battle Field. Much of the fence, built ten years before was down and the travel was directly through the ground. Father drove on . . . but I stopped my wagon close to where the graves now are and began to survey the ground. I was already familiar with outlines and surroundings as they were in 1811. (Having read all he could about the battle) I knew of the great demonstration of 1840, was familiar with the campaign of that year. Now I traced the post and rail fence, much of it lying down, and formed a definite idea that the old fence marked the battle lines. We stepped off the grounds and measured with our eye till gathering dusk bade us move on."

The decade of 1840-50 accomplished little toward the monument project except for brief mention of it in the Constitutional Convention of 1850-51 when John Pettit, who was a member from Tippecanoe county introduced a resolution to make it incumbent on the legislature forever after-



ward to preserve the grounds. He made an eloquent speech on its behalf as did Robert Dale Owen and others, the result being that there was incorporated into the State Constitution Article 4, Sec. 10, providing for the permanent enclosure and preservation of the Tippecanoe Battlefield. A resolution was introduced providing for a suitable monument also but it was not adopted.

As a result of this action the battlefield was at last enclosed by a wooden fence which was replaced in 1873 by an iron one, but there was no further provision for a suitable monument from the Assembly though funds were appropriated for care of the fence and grounds.

At the invitation of the Grand Army Post of the town of Battle Ground the Posts of Lafayette were invited to attend a meeting on May 1, 1892, which turned its attention to the need for a memorial society to "care for those graves" on the battlefield. The result of the enthusiasm generated by this venture was that the Tippecanoe Monument Association was formed in Lafayette on May 7, 1892, not only to care for the graves but to take up the project of a monument in memory of the dead.

As a result of the work of this group over a period of fifteen years, bills were introduced and passed in both state and national government for equal appropriations amounting to $25,000 for the erection of a monument. Fruition, resulting from seventy-five years of agitation, came on Feb. 12, 1908, when a contract was let to McDonnell & Sons, Buffalo, N. Y. for $24,500 to erect (at long last), a suitable memorial to the heroes of Tippecanoe over their final resting place. On Nov. 7, 1908, the monument was dedicated on the 97th anniversary of the battle. Smaller monuments erected at the same time in different locations over the field mark the places where the officers fell in action.

The Centennial of the battle on Nov. 7, 1911, was the occasion of a special celebration when a great crowd gathered to witness the re-enactment of the battle. The soldiers were represented by the R.O.T.C. of Purdue University and the Indians were impersonated by members of the Red Men's Lodge of this and other counties.

No account of occurrences that have transpired on the battlefield would be complete without mention of the role of politics in the pageantry of events connected with Tippecanoe. It is a well known fact that General Harrison's victory at Tippecanoe provided the Whig party with a popular figure of great vote-getting appeal in the 1840 presidential election. Hailed with frontier familiarity as "Old Tipp," the General had been nominated for the presidency earlier in the spring but his campaign was launced at Tippecanoe May 29, 1840, when the Great Whig Rally, of several days duration, attracted a throng of some 30,000 people.

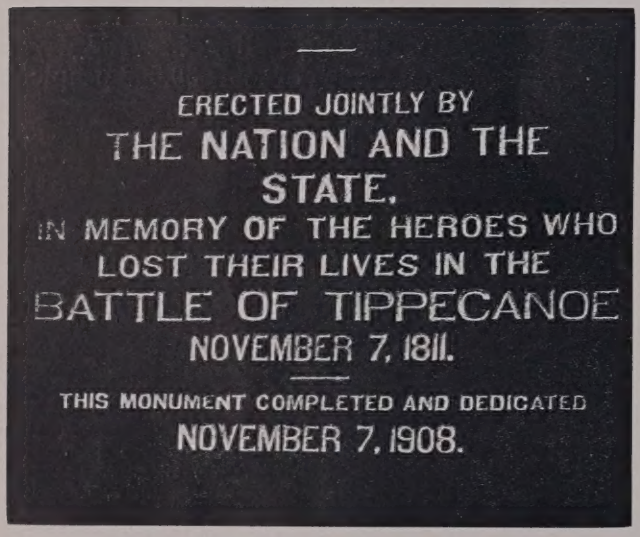
VIEW AT TIPPECANOE BATTLE-GROUND.

Crowds came by wagon, horse-back, on foot and by boat. The whole region was one vast camp. Long barbecue pits roasted whole beeves, mutton and pork by the dozen. There were huge iron kettles of burgoo (stew) and bread was free. It was the "Hard Cider Campaign" and that item flowed freely, dispensed from barrels resting beside log cabins made realistic by a sleek coon chained at the doorway.

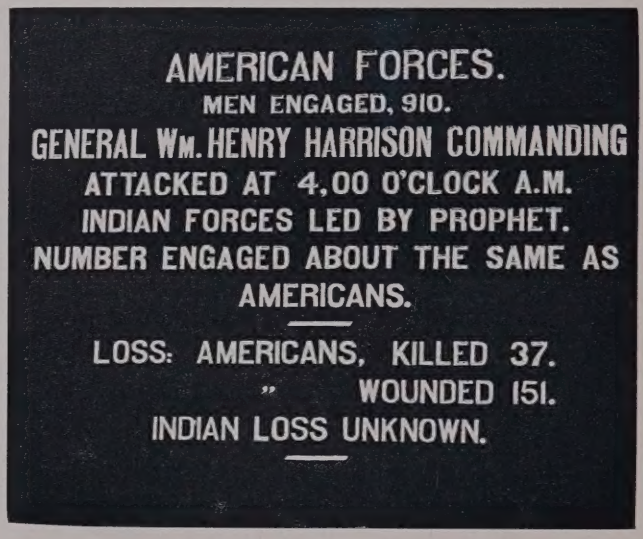
There were floats filled with young ladies and drawn by white horses, proclaiming the fame of "Old Tipp." There were flags, banners, bands, choruses and many speeches, long and bombastic, in the best tradition of frontier oratory. Here and there could be seen little groups of listeners as aged men, some in their old uniforms, described how the Indians had attacked the sleeping soldiers that Nov. 7th long ago; how the battle had been fought and how they could hear The Prophet yelling over on "the rock."

Another great political rally was held in 1856 and still another in 1888. In the latter Benjamin Harrison, like his grandfather of Tippecanoe fame, was a successful candidate for the presidency.

Log Cabin Badge worn in the Hard Cider Campaign of 1840 by Lucy Dimmitt Marshall, Montmorenci, Indiana. (Tipp. Co. Historical Museum)


ERECTED JOINTLY BY
THE NATION AND THE STATE.
IN MEMORY OF THE HEROES WHO LOST THEIR LIVES IN THE
BATTLE OF TIPPECANOE
NOVEMBER 7, 1811.
THIS MONUMENT COMPLETED AND DEDICATED
NOVEMBER 7, 1908.

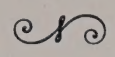
East Facing of Monument


AMERICAN FORCES.
MEN ENGAGED, 910.
GENERAL WM. HENRY HARRISON COMMANDING
ATTACKED AT 4,00 O'CLOCK A.M.
INDIAN FORCES LED BY PROPHET.
NUMBER ENGAGED ABOUT THE SAME AS AMERICANS.
LOSS: AMERICANS, KILLED 37.
" WOUNDED 151.
INDIAN LOSS UNKNOWN.

North Facing of Monument

PROGRAM

SESQUI-CENTENNIAL CELEBRATION – BATTLE GROUND, INDIANA



THURSDAY, AUGUST 17, 1961

"Governor's Day"

4:15 A.M. Gun salute opening the Sesqui-Centennial observance.

8:30 A.M. Forming of Lafayette contingent of parade.

9:00 A.M. Parade starts through down-town Lafayette.

9:45 A.M. Parade arrives at "William Henry Harrison Memorial Bridge" over the Wabash. Dedication ceremonies by Lafayette Chamber of Commerce.

11:15 A.M. Parade proceeds to Battle Ground, picking up remaining contingent at that point.

11:30 A.M. Parade tours Battle Ground.

12:15 P.M. Opening ceremony at Tippecanoe Battlefield.

12:20 P.M. Presenting of the Colors.

12:30 P.M. Invocation by the Rev. Marvin Cook, East Tenth St. Methodist Church, Indianapolis, Indiana.

12:35 P.M. Raising of special White House flag as the Navy Band plays and school children sing "The Star Spangled Banner" and "God Bless America."

12:50 P.M. Placing of wreath at Battlefield Monument by Governor Matthew E. Welsh; Chairman of Tipp. Co. Bd. of Commissioners, Mr. Floyd Gingrich; Tipp. Twp. Trustee, Mr. Cecil Helmerick; Pres. of Battle Ground Town Bd., Mr. Jack Gerhart.

1:00 P.M. Opening speech by Governor Welsh.

1:30 P.M. Luncheon at "The Trails" for special guests, dignitaries, Sesqui-Centennial Queen candidates and committee chairmen.

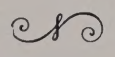
3:30 P.M. Historial Program at the battlefield. Speaker, Judge Milford E. Anness, Connersville, Indiana. "The Life of Tecumseh."

4:30 P.M. Judging of Sesqui-Centennial "Queen" and her court. Methodist Assembly Grounds adjacent to battlefield.

6:00 P.M. Lowering of the flag by V.F.W.

6:30 P.M. Doors open to Purdue Memorial Union Ballrooms for banquet in honor of the Sesqui-Centennial of The Battle of Tippecanoe. General David M. Shoup, Commandant, U.S.M.C., guest speaker. (A native of Battle Ground.)

9:00 P.M. Presentation of the Sesqui-Centennial "Queen" and her court, to be followed by THE CORONATION BALL, Purdue Memorial Union Ballrooms. Paul Kenny's Orchestra.



TOURS

Busses will carry passengers daily to view the Prophet's Town site, Prophet's Rock and the Great Indian Village, Keth-tip-pe-can-nunk. Thursday, Aug. 17, 1:30-3:30-5:30 P.M.; Friday, Aug. 18, 11 A.M., 3 P.M.; Sunday, Aug. 20, at 2 hr. intervals. Explorer scouts will serve as guides on Battlefield.

PROGRAM

FRIDAY, AUGUST 18, 1961

6:00 A.M. Raising of flag by American Legion.

10:30 A.M. Historical Program at battlefield. Judge Milford E. Anness, Connersville, speaker, on "The Life of The Prophet."

12:30 P.M. Luncheon at "The Trails" for special guests and dignitaries. Guest speakers: Senator Vance R. Hartke, Senator Homer E. Capehart, Congressman Charles A. Halleck.

2:30 P.M. Historical Program at battlefield. Mr. W. A. Wentworth, President, Kentucky Historical Society, Frankfort, Kentucky, guest speaker. "Tippecanoe and Kentucky Too."

6:00 P.M. Lowering of flag by V.F.W.

6:30 P.M. Banquet at "The Trails" for historical guests. Mr. Herbert H. Heimlich presiding. Speaker: Mr. John G. Biel, Terre Haute, Ind., Chairman, Harrison Trail Commission. Subject, "Life and Times of General William Henry Harrison."

SATURDAY, AUGUST 19, 1961

6:00 A.M. Raising of flag by American Legion. The forenoon will be spent in preparation for a re-enactment of the Battle of Tippecanoe.

The 151st Infantry Division of the Indiana National Guard represents General Harrison's army in the re-enactment. It is a direct descendant of the old Indiana Militia whose companies took part in the Battle of Tippecanoe. During the night before the battle the watchword, "WIDE AWAKE! WIDE AWAKE!" passed down the lines at regular intervals to keep the men alert. The second night also, fearing a return attack by the Indians, the same watchword passed from man to man until morning came, as they lay behind breastworks constructed during the day. They were the first Indiana Volunteers who dropped plough and axe to defend their homes. The watchword, "WIDE AWAKE! WIDE AWAKE!" is still the motto of the 151st, and Hoosiers have served under her regimental banners for one hundred forty-six years.

Subsequent to 1811 it was organized as the 2nd Regiment of Indiana Volunteers, Indiana Brigade, and its units have included the Sullivan Volunteers, Clay County Volunteers, Green County Volunteers, Lawrence Grays, Hoosier Boys, Washington Riflemen, Posey Guards, Indiana Riflemen, Spencer Grays, and Lanesville Legion. The organization has seen meritorious service in the Mexican War, the Civil War, Spanish-American War, Mexican Border Outbreak, World War I and World War II. The present commander is Col. Marshall E. Lentz of Muncie.

The Indian forces are represented by members of The Redmen's Lodge of Monticello, Indianapolis, and other upper Indiana cities in which there are organizations.

PROGRAM

SATURDAY, AUGUST 19, 1961 (Continued)

10:00 A.M. Open-house at Tippecanoe County Historical Museum, Lafayette, Ind., for descendants of participants in Battle of Tippecanoe, and

11:00 A.M. Luncheon for descendents of participants at Museum.

1:30 P.M. Re-enactment of The Battle of Tippecanoe, with narration by Professor Robert M. Horn, Purdue University.

5:30 P.M. Bar-B-Que, catered by "Jerry's," on Main Street, Battle Ground.

8:30 P.M. Awarding of prizes to winners of Essay Contest. Presentations by Mr. I. Floyd Garrott, Honorary Chairman.

9:45 P.M. Street Dance and judging of beards and dress.

SUNDAY, AUGUST 20, 1961

6:00 A.M. Raising of flag by American Legion.

1:00 P.M. An old fashioned basket dinner for graduates (and their families) of Battle Ground High School.

2:30 P.M. Religious services on the battlefield. Rev. James Sayrer, Chaplain of the National Guard, Kokomo, Ind.

3:30 P.M. Musical Program, Mrs. Margaret Mullins.

6:00 P.M. Lowering of the flag by V.F.W.

SPECIAL FEATURES

Thursday, August 17, 3 P.M. "Chuting Stars," Exhibition Jump Team, U.S.N.; Air Force X-15 Rocket Float.

Sunday, August 20, Horse Show (all day) ; Musical Program (afternoon) ; Lafayette Citizens' Concert Band, Rudolph H. Mahara, conducting, 6:30-9:00 P.M.

DAILY ATTRACTIONS

PAGEANT—Presented August 17, 18, 19, at 8:45 P.M.

MILITARY EXHIBITS on School Athletic Field.

ANTIQUE SHOW, School Gymnasium, 11 A.M. to 10 P.M.

Rides for children.

"PROPHET WITHOUT HONOR"

by the REV. CHARLES G. SITES

A pageant dramatizing some true and some fictional incidents connected with the Battle of Tippecanoe, based largely on the novel, "Song of Metamoris," by Milford E. Anness, and "William Henry Harrison, Young Tippecanoe," by Howard H. Peckham. Published by Bobbs-Merrill Co. All rights reserved.

PRESENTED AT 8:45 P.M. IN THE BATTLE GROUND SCHOOL GYMNASIUM
AUGUST 17, 18, 19

Director, Mrs. Charles G. Sites
Ass't Director, Mrs. Craig Fouts
Music, Mrs. Margaret Mullins
Organist, Mrs. William Shoup
Narrator, Mr. Paul Vollenweider, Jr.

PRINCIPAL CHARACTERS

WILLIAM HENRY HARRISON	Truman Martin
MRS. BENJAMIN HARRISON	Mrs. George Miller
TECUMSEH	Rev. Oscar Shinkle
TENSKWATAWA, THE PROPHET	Rev. Charles G. Sites
METAMORIS	Charles Gross
JIM BLUE JACKET	Fred Sterrett
JOHN CONNER	Gilbert Connelly
CHIEF WHITE LOON	Craig Fouts
CHIEF STONE EATER	Paul Slavens
CHIEF WINEMAC	Paul Mitchell
COL. DAVIESS	Millard Plumlee
COL. BARTHOLOMEW	Robert Reynolds
CAPT. SPENCER	Bruce Cunningham
ENSIGN TIPTON	Michael Grant
SOMEONE	Gloria Proffitt

Scene I: Berkeley Manor, Harrison's boyhood home in Berkeley, Virginia.
Scene II: Shawnee camp on the Mad River, Ohio.
Scene III: Grouseland, the Governor's Mansion, Vincennes, Indiana, August, 1811.
Scene IV: Tecumseh's wilderness camp on the lower Mississippi, late October.
Scene V: Fort Harrison, near present site of Terre Haute, Indiana, November 5, 1811.
Scene VI: Harrison's Tippecanoe camp site, afternoon of November 6, 1811.
Scene VII: Shawnee longhouse in Prophet's Town. Midnight, November 6, 1811.
Scene VIII: The prison teepee, 1:00 A.M., November 7, 1811.
Scene IX: Prophet's Rock, near battlefield, during the battle, November 7, 1811.
Scene X: Near Harrison's tent on battlefield during the battle, November 7, 1811.
Scene XI: Indian Village on Wildcat Creek several miles east of Prophet's Town, afternoon of November 7, 1811.
Scene XII: Harrison's Command Tent, afternoon of November 7, 1811, after battle.
Scene XIII: Indian Village on Wildcat Creek, about two weeks after battle.
Scene XIV: The Battlefield—The Great Whig Rally of 1840.

Supporting Cast

Phyllis Heman, Jeannie Garrott, Cathy Hicks, Joan Plumlee, Mrs. Mary Hill, Mrs. Barbara Cunningham, Mrs. Lois Heffley, Sharon Orrell, Carolyn Cain, Patty Short, Mrs. Craig Fouts, Mary Kay Brown, Rosalie Charlesworth, Cheryl Clymer, Bonnie Burkhardt, Mrs. Margaret White, Judy McMahel.

Gilbert Meyers, Wayne Fountain, Roger Hall, Roger Cunningham, Michael Glossic, Paul Fitzsimons, David Shoup, Gilbert Sites, John Roush, Carl Elkins, Gary Reynolds, Dale Edging, Bob Shumard, Ron Knoy, Lynn Williams, Jerry Loomis, Rick Stevens, Jack McClean, David Lamb, Gordon Lamb, Richard Miller, Douglas Page, John Garrott, Jr., Charles Corns, John Loomis, Don Johnson, Harry Hampton.

Production

COSTUMES, Mrs. Ray Grant, Mrs. George Miller; LIGHTING, Mr. and Mrs. Reuben Daughtery, Francis Short, Ernest Ruhlander, Charles Floyd, Lee Dettloff; MAKE-UP, Mesdames Robert Franklin, James Bailey, Jack McClain, Doris Lowry, Betty Linder; SCENERY, William Galbreth; STAGE MANAGER, Glen Searcy; PROMPTER, Mrs. Frank Brown; PROPERTIES, Mildred Martin; FLOAT, Mrs. Jan Dilly; BUSINESS MANAGERS, Mrs. John Smith, Mrs. Jack Short.

Sesqui-Centennial Celebration

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IN COMMEMORATION OF
THE 150TH ANNIVERSARY OF THE BATTLE OF TIPPECANOE

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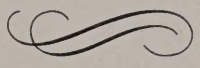

Grateful acknowledgement is extended to the following organizations for services rendered during the Sesqui-Centennial Celebration.

State Police
National Guard
Veterans of Foreign Wars
American Legion
Marine Corps
Volunteer Nurses
Volunteer Fire Dept.
Volunteer Doctors
Tippecanoe Memorial Day Association
Civil Defense
Schomer T.V. Sales & Service
Lafayette Citizens Band
Radio Phone Company
Air Force Air Coverage
U. S. Army
U. S. Navy
Lafayette Police Department
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Lafayette Citizens Concert Band Director, Rudolph H. Mahara
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Brig. Gen. John O. Bradshaw

The Harrison Trail Commission

The Harrison Trail Commission was created by the State Legislature at its General Assembly in 1957-58, being charged with the responsibility of establishing and marking the route followed by General William Henry Harrison as he led his army of a thousand men from Vincennes on September 26, 1811, to Prophet's Town, arriving there on November 6th.

A vast amount of research has been done by the Commission in proving the trail, county by county through which it passed, and a mass of factual matter has been assembled in regard to its course. When the Commission has finished its work appropriate markers will be placed at points of special historial significance along the route or where actual traces of the trail yet remain visible. It will then be another of Indiana's memorials, easily followed by automobile in a few hours from beginning to end.

Members of the Commission are:

Governor Matthew E. Welsh, Ex Officio
John G. Biel, Chairman, Terre Haute
Prof. Fred E. Brengle, West Terre Haute
Senator Leonard Conrad, Terre Haute
Anton Hulman, Jr., Terre Haute
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Herbert H. Heimlich, West Lafayette
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Alameda McCollough, Lafayette

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The Great West, Henry Howe

History of Indiana, John B. Dillon

Sketches of My Own Times, David Turpie

Old Chillicothe, William A. Galloway

Battle of Tippecanoe, Alfred Pirtle

Battle of Tippecanoe, Reed Beard

Gentlemen Rovers, E. Alexander Powell

History of The War of 1812, B. J. Lossing

Sketches of The Wabash Valley,
J. Wesley Whickcar

Past and Present in Tippecanoe County,
R. P. DeHart

Tippecanoe Monument Commission, 1908

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